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THE EDITOR cannot undertake to return, or to correspond with the writers of, rejected manuscripts.

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## LITERATURE.

"English Worthies."—*Raleigh*. By Edmund Gosse. (Longmans.)

MR. GOSSE never writes uninterestingly; and perhaps the interest of the biographical sketches of literary personages which he has of late years been freely giving to us is the greatest for those whose attention is turned to the larger social and political characteristics of the epoch with which he deals. Even when, as in his recent exposition of Waller's place in the poetic development which culminated in Pope, he confines himself to a subject in which the technicalities of literature are almost exclusively prominent, he deals with those technicalities in such a manner as indirectly to throw light on subjects with which he is himself evidently unfamiliar. Something of the same kind may be said of Mr. Gosse's latest venture. There is something attractive in the frank way in which he allows it to be understood that he has no personal acquaintance with the great world with which Raleigh had such tragic relations. He almost dances for joy when he is able to say that his limits do not allow him to tell the story of the fight with the Armada. He has nothing serious to say about Raleigh's shot at a solution of the Irish problem; and his reader may be permitted to doubt whether, before he described the island voyage, he had even read Mr. Spedding's luminous exposition of the demerits of Essex on that occasion, while, in his treatment of the last expedition to Guiana, he compresses his narrative so much as to leave out almost everything upon which any useful judgment on the course of events can be based.

For all that, Mr. Gosse has written a book which is not only eminently attractive to the person vaguely known as the general reader; but he has added something to our knowledge of Raleigh himself, because he has a keen eye for shades of human character, and a wide knowledge of the life of the epoch in which Raleigh played his part as it is exhibited in the abundant literature of the time. Mr. Gosse is no doubt at his best when he dwells upon the relations of Raleigh with Spenser, or analyses *The History of the World*; but his explanation of the reasons which made Raleigh, at the end of Elizabeth's reign, the most unpopular man in England do not fall far behind.

"We must realise," he writes (p. 130), "that Raleigh was a man of severe speech and reserved manner, not easily moved to be gracious, constantly reproving the sluggish by his rapidity, and galling the dull by his wit. All through his career we find him hard to get on with; proud to his inferiors, still more crabbed to those above him. If policy required that he should use the arts of a diplomatist, he

overplayed his part, and stung his rivals to the quick by an obsequiousness in speech to which his eyes and shoulders gave the lie. With all his wealth and influence he missed the crowning points of his ambition. He never sat in the House of Peers, he never pushed his way to the council board, he never held quite the highest rank in any naval expedition, he never ruled with only the Queen above him even in Ireland. He who of all men hated most and deserved least to be an underling, was forced to play the subordinate all through the most brilliant part of his variegated life of adventure. It was only for a moment, at Cadiz or Fayal, that by a doubtful breach of prerogative, he struggled to the surface, to sink again directly the achievement was accomplished. This soured, and would probably have paralysed him, but for the noble stimulant of misfortune; and to the temper which this continual disappointment produced we must look for the cause of his unpopularity."

Yet, good as this is, it can only be accepted with considerable reservations. "Raleigh," Mr. Gosse tells us here, "hated most and deserved least to be an underling." The first statement is obviously true. Is the second true as well? To answer it would necessitate enquiry in various regions with which Mr. Gosse honestly confesses himself to be unfamiliar. Would it, for instance, have been wise in Elizabeth to send Raleigh to Ireland as Lord Deputy? It is no reproach to Mr. Gosse to say that, busy with other matters, he has not had time to make himself master of the immense mass of evidence which must be examined by anyone who wishes fitly to answer what is apparently so simple a question. Yet Raleigh's biography can never be adequately written without labours of this description.

All that can be done is to thank Mr. Gosse most heartily for a charming book about Raleigh; and to hope that he will, when he next appears before the public, tell us something new—he never writes without telling us something new—rather about Donne or Quarles than about Strafford or Pym.

One question may, perhaps, be put without impertinence. Why is the Count of Aremberg, whose name is Belgian if ever anyone's was, described (p. 136) as an Austrian? One has a guess; but would Mr. Gosse speak of Sir Robert Walpole as a German?

SAMUEL R. GARDINER.

*An Historico-Critical Inquiry into the Origin and Composition of the Hexateuch* (the Pentateuch and Book of Joshua). By A. Kuenen. Translated from the Dutch, with the assistance of the author, by Philip H. Wicksteed. (Macmillan.)

LECTURING on "Primitive Rocks" once emptied the lecture-room of "that prince of lecturers," Adam Sedgwick. He took warning, we are told, from the strange experience, and made it a rule to lecture on that which was just in sight, and work backwards. Prof. Kuenen evidently refuses to acknowledge any such limitations. He showed in his *Godsdienst van Israel* that he was perfectly willing to "work backwards from what was just in sight." He now proves by his new edition of vol. i. of the *Historisch-kritisch Onderzoek* that he is not afraid of being laughed at for examining his "primitive rocks." Much gratitude is due to Mr. Wick-

steed for girding himself to the difficult task of translation at so early a date. We may hope that laughers in England will now apply themselves to the serious study of the "strata" of Hebrew historiography. The chasm between critical theology and popular religion is not, perhaps, so wide as it was; but is still wide enough to throw a heavy responsibility on those who might have stepped into the breach, but have preferred to let things drift. Prof. Kuenen's *Hexateuch* (as we seem intended to call this volume) well supplies the "lack of service" of English workers. I could wish, however, that the way for it had been prepared by a more general use of the English edition of Bleek's *Introduction*, a work so much more sympathetic in tone to readers of orthodox tendencies than the more radical and (at first sight) subversive treatise of the Dutch professor. Bleek may indeed have been long antiquated in parts, but compares favourably with the introductory books on the Old Testament generally consulted.

Completeness and accuracy have been both aimed at and secured by Prof. Kuenen in a remarkable degree. Absolute completeness would not be desirable in a general introduction; absolute accuracy is not given to man, though he would be a bold critic who should question the facts of this volume after the long revision which the author is known to have given to it. It would, of course, be altogether a different thing to claim immunity from criticism for all Prof. Kuenen's conclusions. It may be that critics will always continue to disagree, not only on a number of subordinate points, but also on a few of primary importance. It may be that some readers will desiderate a suspense of judgment on some difficult points on which Prof. Kuenen has already pronounced decisively. I say *already*, because he does not disguise from himself that a number of questions of considerable critical importance are, even from the point of view which he has adopted, *ad hoc sub judice*. Being the man that he is, second to none (or, rather, the most distinguished of all) in the amount and quality of critical work accomplished, Prof. Kuenen could not have written otherwise than he has; and every fair-minded student will be grateful to him for those ample discussions (in small print) of the views of other critics which, to a great extent, relieve the book from the imputation of dogmatism. It is, indeed, an education to follow a critic of Prof. Kuenen's eminence through the intricacies of the critical process by means of these discussions. The drawback to many English readers will be the apparently meagre recognition of the work done by the conservative or apologetic school. Wellhausen and Colenso are present to the author's mind throughout the volume; less frequently Reuss, Dillmann, Kleinert, H. Schultz, Budde, Oort, Valeton, Robertson Smith, &c. But where is that imposing structure, largely based upon "archaeological discoveries," of which we hear so much in England, France, and America? Where are Conder, Tristram, Vigouroux? and where, to quote the names of scholars of a severer training, are W. H. Green and Franz Delitzsch? The answer is that Prof. Kuenen had to produce a handbook, and not a Thesaurus; that he had to look

forward to the possibility, or, rather, probability, of a third edition, and that the theories of the conservative scholars referred to are so insecurely based, and, for the most part, so misty, that without a supernatural gift one may fairly predict for them a very short-lived continuance. No one is less niggardly in his recognition of merit than Prof. Kuennen. The scholar knows this from the pages of the *Theologisch Tijdschrift*. The student must hold his judgment in suspense till he knows his teacher better. Delitzsch, at any rate, so sympathetic to the English mind, at least as an interpreter, he will find here treated with an exceptional degree of respect.

Among the many interesting details in this volume are the treatment of passages of Genesis with Assyrio-Babylonian affinities, and among these especially the post-exile Midrash in Gen. xiv. (so much abused by recent conservative scholars through an uncritical use of cuneiform research). I notice, also, his acceptance of Wellhausen's and Dillmann's view that JE substituted "Moria" in Gen. xxii. 2 for the name of some place in Ephraim, with the object of transferring Abraham's act of faith to Jerusalem ("whence it also follows that we are not to look for JE in Northern Israel"); his conservatism, as against Wellhausen, on the subject of the suppression of the "high places" ascribed to Hezekiah; his careful limitation of the degree in which Dillmann's assertion is admissible, that "a Sinaitic law-book of hoary antiquity" underlies Lev. xvii.-xxvi., chapters which, in their present form, are, as Kuennen shows, not earlier than the latter part of the exile; and the judicial estimate, near the end of the volume, of the divergent linguistic arguments of Ryssel, Giesebrécht, and Driver for and against the post-exilian date of the priestly legislator. The list might easily be extended; and yet the significance of the book lies primarily in the argument, and only in the second degree in the details. One has throughout the volume the sense that the author is a "full man"; and that what he has given us is merely a selection, dictated by a regard for the requirements of the student.

The greatest teachers do not aim at popularity. Prof. Kuennen can afford to bide his time. He is intelligible enough, but it does not follow that he will be understood. The English acceptance of the word "science" is so narrow that I am not hopeful of any great immediate effect from works like the present. The older teachers have not yet finished their work. Vico's saying, "Nelle favole poetiche fatte da tutto un popolo ci è maggiore verità che nel racconto storico scritto da un uomo," even though taken up and proved for Hebrew history by Ewald, has not yet become an axiom with students of the Old Testament. The leaven has begun to work, but it has not yet penetrated the whole lump. Few are even acquainted with the history of Old Testament criticism previous to Ewald; and without a knowledge of this how can we expect much result from the historical introduction on the criticism of the last twenty-five years, admirably compiled as it is from articles and notices of Prof. Kuennen himself, by the competent hand of Mr. Wicksteed?

To all concerned in producing this beautiful volume cordial thanks are due. The translator

is second to none among students of the Dutch language, and also a zealous and progressive Biblical scholar. The *Christian Reformer* for May contains an acute and subtle defence by him of the high antiquity of the Decalogue (when relieved of additions and explanations). Prof. Kuennen himself once held to an early date, though he never made so great a point of this as Ewald and his school. He will hardly be surprised that Mr. Wicksteed craves some justification of this change of opinion. There seems to be a mean, even from Wellhausen's point of view, between accepting the strictly Mosaic origin of the Decalogue and throwing the date as far forward as the age of Hezekiah or Manasseh. We feel that we can trust such a careful student of Kuennen to reproduce his author accurately. But printer and publisher have laid us under almost an equal obligation by the clear type and generally attractive form of the book, which their Dutch colleagues might well aspire to imitate.

T. K. CHEYNE.

*The Influence of the Roman Law on the Law of England.* By T. E. Scrutton. (Cambridge: University Press.)

MR. SCRUTTON's essay, which gained the Yorke prize in 1884, differs from most prize essays in being a valuable addition to the literature of its subject. It shows throughout that he has exercised an independent judgment; and it contains a considerable amount of original work. The subject, indeed, forces any student who undertakes it to think for himself. Previous writers are hopelessly in conflict. One has written with a Roman bias; another with a Teutonic bias: no one, acquainted as well with the history of English law as with the civil law, has yet been found to investigate in a patient spirit how much our legal system owes to Rome. There are certainly peculiar difficulties in the way of finding out the truth. The subject requires not only unusual and varied knowledge, but also an unusual degree of historical caution. At critical points direct evidence is wholly wanting. False analogies are constantly inviting to hasty generalisations. One rule of law after another from Coote on mortgages or Pollock on contracts may be paralleled from the *Digest*, and as likely as not the English rule has had an origin partially or wholly independent of the Roman. Isolated texts thus prove very little. And until a general history of English law be written (if such a history we shall ever see), the amount of our debt to Roman jurists will remain more or less uncertain.

Meanwhile Mr. Scrutton has done real service by discussing the question without taking a side, by checking many hasty theories that obscure it, and by summarising whatever in our present state of knowledge may be taken as fairly established. He devotes a good deal of attention to the thorny period before the Conquest; but he does not profess to throw fresh light on this part of the subject. A review of the amiable and groundless statements of Mr. Finlason, and of the more serious arguments of Mr. Coote and Mr. Seebom—Mr. Wright's suggestions as to the Teutonic element in the Roman military settlements he does not mention—leads him to the negative conclusion that, except in the narrow field of

written documents, there is little trace of direct Roman influence; and this no doubt is the true state of the case. His criticism is generally fair and moderate, though occasionally statements on points of detail are made with too little qualification; as where, in speaking of the *trinoda necessitas*, he says that no genuine charter before A.D. 740 contains any mention of it. This is not exactly what is said by Stubbs, who seems to be his authority; and, in fact, several instances may be found towards the end of the seventh century. (See Birch's *Cartularium*, pp. 47, 83, 104, 109.) In his chapter on Bracton, Mr. Scrutton very justly claims to have accomplished original work; and, so far as a comparison of texts will carry us, he has done much to settle the vexed question, how much of Bracton's treatise is of Roman origin. He has carefully compared it with Azo's *Summa*, which, rather than the *Corpus Juris*, is the source from which Bracton draws. The results arrived at are shortly these: about an eighteenth part of the treatise is taken almost verbally from Azo, the *Institutes* and the *Digest*; in another part, estimated at a third or a quarter, which deals with donation, possession, inheritance, actions, and obligations, the principles of Roman law are the basis; the remainder, forming the greater part of the work, is English in matter, though the language is often that of Roman law. Of Bracton's method, Mr. Scrutton speaks as follows:

"He followed Azo closely, omitting such parts as were inconsistent with the existing English law; varying those parts which might by modification be made consistent; and adding illustrations of his own from English sources, where the Roman ones did not strike him as apt. But where there was no English law on the matter treated of he adopted Azo almost exactly, not from any desire to impose Roman law on England, but because he thus gave completeness to his exposition, while, as the matter had never arisen in English law, he perhaps did not consider it of great importance."

In the writings of Story we have a late example of a similar bold attempt to give an artificial completeness to English law. We could have wished that Mr. Scrutton had given a fuller account of the change which came over our law in the half century after Bracton. The period which marks the final settlement of the question whether the clerical influence was to prevail, and with which begins the long line of law reports, is one of the most interesting in our legal history. And, having done so much to make clear the amount of Roman law in English authors, he has qualified himself to undertake the more difficult task of writing what may be called the external history of the subject.

The remainder of the essay deals somewhat briefly with the influence of the Roman law in the chancery, the ecclesiastical, and the admiralty courts, and in the law merchant, and with the growth of the law of bailments as an example of its influence on the common law. This is the least satisfactory part of the book; and contains little more than notes which may be useful for future work, but which in their present state are apt to mislead. The account of the chancery is particularly inadequate. Though he quotes with approval Mr. Spence's remark that in the system of

uses and trusts there is no trace of Roman influence, Mr. Scrutton dwells on their original resemblance to *fideicomissa*, and does not bring into prominence the chief and distinctive fact of the double ownership in English trusts, to which I think there is no clear parallel either in Roman law or in the modern systems founded thereon. Even the separation of quiritarian and bonitarian ownership is of a materially different nature. The same fact of double ownership creates very wide differences between the Roman law and the English law of mortgage, though in other respects there is a great similarity of development. Mr. Scrutton devotes to mortgage only a few sentences, and they are not at all helpful. It is not sufficient to say that in Charles I.'s time the chancery adopted the final rules of the civil law. That a mortgagor can redeem after the day of forfeiture is a doctrine of whose growth there are many earlier signs. In all probability it was established, though not very definitely, at least as early as the beginning of the seventeenth century. Again, on partnership, he is content with following Story in the enumeration of the points of similarity and of difference between the two systems; and does not refer to the special feature of English law, which has not yet come to regard a firm as an artificial legal person. On the whole, therefore, Mr. Scrutton's essay, while it is a valuable contribution to English legal history, deserves recognition mainly for the promise which it gives that he will do more thorough work in the future.

G. P. MACDONELL.

*Quest and Vision: Essays in Life and Literature.* By W. J. Dawson. (Elliot Stock.)

FINDING fault with a title is generally both useless and ungenerous. It belongs to the nagging order of criticism, which is resorted to by reviewers who can find nothing serious to complain of, but who think that a little hole-picking is necessary to give their work an air of discrimination. I hope Mr. Dawson will acquit me of this smallness when I begin by making a protest against the title he has chosen for this little volume. Tastes are various; and, in regard to a mere matter of taste, it would hardly be worth while to set up one's own preferences in opposition to those of Mr. Dawson. But, while an author has, within certain recognised limits, a right to gratify his own tastes, those limits are surely overstepped when the chosen title is one which leads readers to expect something which they do not find. Such is surely the case here. *Quest and Vision* is a title which will suggest different things to different people; but all will expect to find in a book so called something more than a collection of half-a-dozen critical essays, which do not differ in any important respect from other members of the class to which they belong. Every critic seeks something and every critic sees something; but one cannot feel that Mr. Dawson has gone out on any special "quest" or has had vouchsafed to him any special "vision."

As for the rest, the book is a good one, though it hardly has the kind of goodness which in these days suffices to justify the

publication of a volume of criticism. It is a thoughtful and an exceedingly well-written volume. Mr. Dawson is one of the many poets who have an admirable command of prose; but, as Sir Joshua said, when he stood before a certain picture and snapped his fingers, "It wants *that!*" The "that" which Mr. Dawson's essays want is something really quickening, arresting, illuminating, something which does not merely glide over the surface of the mind, but ploughs into it, and exposes the subsoil. We read on, and we are conscious of deriving a certain languid pleasure from Mr. Dawson's always agreeable, and occasionally incisive, way of putting things. We frequently agree and occasionally disagree; but I, for one, certainly cannot feel that any vision has come as the reward of quest. In the article on "Religious Doubt and Modern Poetry," for example, Mr. Dawson contends that great poetry must be the outcome of settled conviction of some kind, not of hesitating scepticism of any kind; and one reads on, conscious that all this had been said before, and not conscious of any special force or vitalising quality in Mr. Dawson's re-saying of it. The same criticism applies to the essays on "George Eliot" and on "The Poetry of Despair," which are at once irreproachable and uninspiring. The best papers are those on Wordsworth and on Longfellow; and the first of these is specially enjoyable, because it is clearly the outcome of such intense enjoyment. Even true Wordsworthians, in spite of their devotion, often seem lacking in emotional enthusiasm when they speak of their idol. They have plenty of admiration, but it has the look of being admiration of the head rather than of the heart, and therefore it is more ineffective than one feels it ought to be. But there can be no mistake about Mr. Dawson. He revels in Wordsworth just as Mr. Swinburne revels in Hugo or Mr. W. M. Rossetti in Shelley; and it is impossible that a reader who has any capacity of caring for the great Lake poet should not be infected by an enthusiasm which is at once so ardent, so sane, and so felicitously expressed. "Those who do not love him must revere him; but, for my part," says Mr. Dawson, "I find it easy to do both"; and he not only finds it easy himself, but helps to make it easy for others, accomplishing his task all the more successfully because he is perfectly sensitive to that lack of warmth and magnetism in the poet which keeps many readers permanently at a distance. The essay on Longfellow is less striking; but it is very welcome as an act of justice to poetical work which critics of the superfine order have frequently treated with a contempt which is impertinent in both the etymological and the popular sense of the word. Mr. Dawson makes no extravagant claims, but the claims that he does make he substantiates; and his essay may be described as a prose expansion of Mr. William Watson's admirable epigram which, I think, first saw the light in the columns of the ACADEMY:

"No puissant singer he, whose silence grieves  
To-day the great West's tender heart and  
strong;  
No singer vast of voice: yet one who leaves  
His native air the sweeter for his song."

The remaining essay—that devoted to Shelley—must be treated very briefly, for the

simple reason that it is the one which tempts a critic most strongly to undue amplitude of expatiation. It is a somewhat bewildering paper; and it is difficult to explain the confused impression it leaves, save by the assumption that its two halves were written at different times and in different moods—the first when Mr. Dawson was powerfully repelled by Shelley the man, the second when he was as powerfully attracted by Shelley the singer. In the early pages he analyses the poet's character with the assured confidence of a chemist analysing the composition of a salt; in the later ones he tells us that "Shelley eludes all human touch," and declares that "criticism may be a very excellent employment in the world of letters, but it is an exceedingly futile one when it applies itself to character." On one page we read that Shelley's infamy was so great that if represented in fiction it would be scoffed at as incredible; from others we learn that he was "an eternal child," a "pure and ardent spirit," one whom those "who have enough imaginative insight to discern the real man" will love "with an unfailing devotion." Some readers may be able to reduce these utterances to harmony: I cannot; and I doubt whether even Mr. Dawson himself would be equal to the task. Still, in spite of its inconsistencies—perhaps to some extent because of them—this bewildering estimate is an interesting essay, and the ardent Shelleyite who throws it aside in disgust will miss some really noble passages of appreciation. The book as a whole testifies to its writer's imaginative sensitiveness and ethical earnestness. Its defect is a lack of intellectual grip.

JAMES ASHCROFT NOBLE.

*Public and Private Libraries of Glasgow.* By Thomas Mason. (Glasgow: printed for the Subscribers and for Private Circulation.)

WHEN Dr. Hill Burton wrote the *Book-Hunter*, fond as he was of the bibliomania, he could not avoid expressing a conservative astonishment at the appearance in New York of a volume descriptive of the private libraries of that great and wealthy city.

"Such an undertaking," he observes, "reveals to us of the old country a very singular social condition. With us the class who may be thus offered up to the martyrdom of publicity is limited. The owners of great houses and great collections are doomed to share them with the public; and, if they would frequent their own establishments, must be content to do so in the capacity of librarians or showmen for the benefit of their numerous and uninvited visitors. . . . But that the privacy of our ordinary wealthy and middle classes should be invaded in a similar shape is an idea that could not get abroad without creating sensations of the most lively horror. They manage these things differently across the Atlantic, and so here we have 'over' fifty gentlemen's private collections ransacked and anatomised. If they like it we have no reason to complain, but rather have occasion to rejoice in the valuable and interesting result."

The Americanisation of our institutions is proceeding apace, for here we have, from Hill Burton's own country, a volume descriptive alike of the public and private libraries of a Scottish city; and certainly not the least interesting nor least important parts of

the book are those relating to the collections which are not the property of the community. There is for this the same reason that gives to the individual collector the advantage in the book market over the literary institution. The first condition of success and almost of existence for a public library is that it shall provide for the varied needs of a large class of readers. An extensive collection of black-letter ballads will not yield much comfort to the man who finds a library defective in the encyclopaedia or the newspaper file from whence alone he can gain the information of which he is in quest. The necessity of providing something on all subjects sometimes leads to the necessity of not having everything on any subject. The private collector, whose interest centres in a few topics, and who is untrammelled by the official mechanism of committees or syndicates, can rapidly accumulate books, and even rare books, upon his special study. It is a pity that such special collections do not more frequently find a resting-place in public libraries, there to remain as a memorial of the literary taste and public spirit of the men who had brought them into orderly being from the chaos of sale catalogues and bookstalls. On this point our wealthy collectors might very well take a hint from the liberal proceedings of some of their transatlantic cousins. It is grievous to see books forming a collection of a definite character, which it has taken years of patience, knowledge, and money to bring together, lose the special value due to their association by being dispersed and once more knocked into chaos by the fall of the auctioneer's hammer. Now that the fashion of describing private libraries has been imported from the United States, it may be followed by a greater imitation of the American custom of dedicating such libraries to public uses, either in the lifetime or at the death of the owners.

Mr. Mason frankly confesses that his book is incomplete; and it is certainly a matter for very sincere regret that the authorities of the university library, "for sufficient reasons," could not grant his request for permission to include an account of it in his volumes. The reasons are not set forth, and there is, therefore, no opportunity for testing the sufficiency attributed to them. What would be thought of a volume on the libraries of Oxford which omitted the Bodleian, or on Cambridge which contained no mention of the university library? Mr. Mason writes for two classes—those who are specially interested in the details of public library economy, and those who are lovers of the byways of literature, and delight in the rare and curious works so much sought after by book hunters. The first class of readers will appreciate the somewhat elaborate annals of Stirling's library and of the Mitchell library; while the second class will be more attracted by the accounts given of the private collections of Prof. Ferguson and Messrs. George Gray, James Wyllie Guild, George Wingate Hill, Alexander Macdonald, B. B. Macgeorge, A. B. M'Grigor, T. A. Mathieson, J. B. Murdoch, Thomas Russell, of Ascog, Matthew Shields, John Wordie, and Alexander Young. Generally speaking, Mr. Mason writes in a laudatory strain; but that he can be severe is proved by his indignant comments on the inaccessibility and illiberal management of the musical library bequeathed

to Anderson's University by the late Mr. William Ewing in 1874. Mr. Mason's book is handsomely printed; but we note some misprints. Thus: Thomas Paine's name is wrongly spelled on p. 63, and that of Eusebius on p. 92.

Glasgow has had two public-spirited citizens who have given it public libraries; but the citizens, in this respect falling far behind Manchester, Liverpool, and Birmingham, have so far stolidly refused to adopt the provisions of the Public Libraries' Acts. Glasgow at present has the discredit of being the only city of the first rank in population that is without a municipal library. The Stirling and Mitchell libraries have so far filled the gap.

Among the possessions of Stirling's library is an old Glasgow newspaper file from 1759 to 1763—probably unique—with its quaint notices of the marriages of fortunate Scots who had secured "a beautiful young lady with a handsome fortune," or "an agreeable young lady with £4,000." The Mitchell library possesses in its "Poets' Corner" a remarkable collection, extending to 2,250 articles, of the writings of the Scottish poets, great and small, and especially small. Local history has not been neglected, as 2,400 items relating to Glasgow will abundantly prove. There are not less than 170 periodical publications included in this gathering. One of these is the *Glasgow Mercury*, which in 1796 was stopped by the printer, whose only reason for its discontinuance was "the extensiveness of his printing business in general"! The first book printed in Glasgow is said to have been *True Christian Love*, 1634; but Mr. Mason thinks it more probable that it was executed at an Edinburgh press, although for a Glasgow bookseller. The private collectors have naturally given great attention to Scottish matters, both local and national, but in other respects the libraries here described take a wide range. Thus Prof. Ferguson has much foreign literature and several of the rarer early books on the gypsies. He has also a curious collection of early chemical books. Mr. Gray has the virulent pamphlets directed against John Home and his tragedy of "Douglas." One of these is "An Argument to prove that the Tragedy of Douglas ought to be publicly burnt by the Hands of the Hangman." Chap-books, broadsides, last dying speeches, and similar ephemera abound in this collection. Mr. Guild has a copy of the second folio of Shakspere which only cost him half-a-crown. Another windfall is a copy of the first edition of *Queen Mab*, which he obtained for eighteenpence. He has also an extensive series of autograph letters. Mr. Macdonald's library contains, among other rare Scottish books, the *Miscellany Poems* of Mrs. Jean Adam (1734), whose song, "There's nae luck aboot the house," has been attributed to Mickle. Mr. Macgeorge is an admirer of Blake, and Mr. Mason prints a characteristic letter addressed by the poet-painter to Flaxman, the sculptor. Mr. Macgeorge has some curious Byronicana, including the first privately printed book of the noble poet. He has also the first edition of *Queen Mab*, with this extraordinary effusion from the critical pen of the author of *Vathek*:

"Verses of such power and tendency are well worthy to obtain the highest premium from the

Satanic School, the first moment that, thanks to the liberality and tolerance of the present aera, these evil genii become a body corporate arrayed in direct opposition to our moral and religious societies. This is, indeed, the very sort of production which may be supposed to have come forth on the eve of the avenging Deluge, just before the second father of mankind entered the ark, when the original milk of human kindness had stiffened into a poisonous curd, and the abominable human animal, drunk with crime and with arrogance, with the strength of the lion and the hoofs of the ass, kicking off every trammel, pillaged, tortured, and violated without restraint, spat in the face of Nature, and denied his God."

Dr. M'Grigor has brought together about 300 works relating to the Holy Land. Mr. Mathieson has some remarkable pamphlets on the Wynd Church case. Mr. Murdoch's poetical library contains a fine set of Ritson's books and the curious Montreal volume of Tennyson's discarded verses. Mr. Russell, of Ascog, has the first folio of *Shakspere*, the first edition of the *Fairy Queen*, and the first edition of Burns. He has also *Shakspere's Poems*, 1640. In Mr. Shield's library there is a wonderful narrative of a judgment upon some young men who took the sacrament in the name of the devil. He has, with many other Scottish rarities, *A Modern Account of Scotland*, the coarse satire written by Thomas Kirke of Leeds. Mr. Wordie possesses an extensive series of proverb books. He has also the *Orations* of Mr. John Grab (1794), who wrote speeches for his pupils to recite in order to furnish them amusement and to wean them from the sport of cock-fighting. Mr. Young has some of the rarest of the Scottish psalm-books and Zachary Boyd's *Last Battell*, whose eccentric productions are also in several of the other libraries.

What we have said will show that there is a great variety of interest in Mr. Mason's book. The Glasgow collectors appear all to begin with local interests, but they do not stop at St. Mungo's city, nor are their excursions confined to the North of the Tweed. The libraries described are not only rich in rare books, but are indicative of cultivated tastes and of a wide range of literary sympathy.

WILLIAM E. A. AXON.

#### TWO BOOKS ON ANGLING.

*The Sporting Fish of Great Britain. With Notes on Ichthyology.* By H. Cholmondeley-Pennell. (Sampson Low.)

*North-Country Flies.* By T. E. Pritt. Second Edition. (Sampson Low.)

YEAR by year, as the various trout flies appear upon the rivers, book after book is published upon their counterfeits and the mode of catching fish with them. The appetite of anglers, like that of trout, seems insatiable. The bad luck of most fishermen, or at all events the few fish which they take compared with the nicety of their tackle and the pains they bestow upon their craft, naturally disposes them to seek for that experience in books in which they feel themselves wanting at the river-side. Besides which, anything which relates to a hobby is always dear to the man who rides it. It is not to be wondered at, therefore, that angling books, even bad ones, find a ready sale. They solace past mis-

fortunes at the same time that they whisper hope. Fortunate indeed is the man who possesses a shelf full of the well-worn brown-coated angling books of the past. They may—more probably they do not—prove useful as guides; but bibliography has seized upon them, and they shine with reflected lustre from the eager eyes of the book-hunter. A second edition of Walton is a treasure; but how blissful ought that man's lot to be who owns a copy of any of the first four editions of J. D.'s *Secrets of Angling!* When the angling bibliomaniac has secured this prize, life has nothing more worth living for.

The sixteen lithographs of sporting fish beautifully tricked out in gold, silver, and Tyrian dyes, and shimmering with the iridescence of their prototypes, which Mr. Cholmondeley-Pennell has published, might well have been left to tell their own tale. Unfortunately he has deemed it necessary to write a chapter of notes on each, which reduces the volume to an unmitigated specimen of book-making. This is the more provoking, as the writer, from his previous experience as an inspector of sea fisheries, and his renown as an angler, might more than most men, it would be supposed, add to our knowledge on the history and habits of the fish which so many find it a relief from life's arduous duties to pursue. The deservedly due acknowledgments to Yarrell with which he prefaces the book tells the reader at once the disappointment that is in store for him. Thus, the chapter on the sea trout is merely Yarrell's account diversified with the story of a practical joke, two pages long, which the author played upon a girl and her father on Loch Maree. This leads to no less than four pages of directions to ladies how to dress when they go fishing, borrowed bodily from that excellent and well-known manual the Badminton volume on fishing for trout. The chapter on the bull trout is a still more flagrant example of compilation. Apparently every fact which it contains is due to Yarrell. Mr. Cholmondeley-Pennell might be wholly oblivious of the many battles which have been fought over this fish by ichthyologists and fishermen. Like Yarrell, he calls it *S. eriox*, and deems it the same fish as the Sewin. Many people refuse it any distinct specific rank. Dr. Günther would comprehend it under *S. trutta* with the sea trout, and regards the Sewin as *S. Cambrius*, a wholly distinct species. The name of bull trout, he says, "is not attributable to any definite species. We have examined specimens of *S. salar*, *S. trutta*, *S. Cambrius* and *S. Fario*, to which the name of bull trout has been given." Again, a practical fisherman has recently threshed out the whole question from an angler's point of view in the *Yorkshire Naturalist*. The author's guidance on these points might well have been expected. Once more, in the chapter on the ordinary brook trout, *S. Fario*, it might reasonably be supposed that the division of the family into *S. Ausonii* and *S. Gaimardi*—introduced by Dr. Günther, and obviously a natural division, even in an angler's eyes—might be pointed out. But the author of these notes is wholly silent on the matter. For his own part, he regards the common trout as the head of the golden, non-migratory species of the Salmonidae, and subjoins a plate of the fish in which gold

is certainly given extreme prominence. In a fish of such diverse general hues as the trout, a fish which is able to adapt its colouring to its surroundings, and which varies from the little silver fish of a clear chalk stream to the black denizen of a moorland lochan, it is difficult to affirm what is the normal hue; but we unhesitatingly appeal to any angler to say whether the golden beauty here delineated is the ordinary fish he would expect to find on his hook the next time he draws *S. Fario* from the currents. Is it so very sure, too, that this fish is always non-migratory? Certainly, in estuaries like the mouth of the Otter, it lives and thrives in salt as well as in fresh water. Mr. Cholmondeley-Pennell has omitted to refer to the thousand problems connected with the life-history of the Salmonidae; and after the anomalies which have been recently pointed out in the life of *S. salar* the subject at least should have been touched. All the chapters on the Salmonidae are disappointing.

With the "coarse" fish, as they are called, the author seems much more at home. We gladly acknowledge the excellence of his chapters on the pike and carp. The latter, especially, contains all that naturalists or anglers could desire. Carp culture is a hobby of the day, and another straw flung out to the drowning farmers; but it is exceedingly questionable, in spite of our fathers' fondness for the fish and the copious literature on ponds to hold them which they have left us, whether a generation which can procure salt-water fish in such perfection will ever again condescend to touch carp. The rise of a modern cookery school will not even suffice to commend it to modern palates. The outlines of ichthyology with which the book concludes are sufficiently superficial. Ronald's curious experiments on the smell and taste of trout are wholly omitted, while the old stories of the Chinese whistling for their gold fish to come and be fed, or Sir J. Banks, who used to summon his fish by ringing a bell, are inserted. It is somewhat late, too, to adduce Kirby's "Bridgewater Treatise" as an authority.

While obliged to denounce the wholesale compilation of this book, it is a pleasure to turn again and again to the plates. Issued by themselves, they might well have been left to make their way in a world intolerant of merely old knowledge. The salmon again displays its silvery sheen in these beautiful plates. *S. ferox* swims in dark hues, chaste in ruddy gold, with the bulky form and mighty jaws which render him the tyrant of Lochs Awe or Rannoch. The mild and sportive grayling displays his large dorsal fin dyed in chocolate tints, which will recall past captures to the angler. Its mouth, it strikes us, is feebly represented; but, then, what artist has ever succeeded adequately in painting the curious little mouth of the grayling? The tench is a capital picture of the slimy olive-green and brown fish, which comes up to the angler's hand like a log, trusting to the mutely eloquent pleading for compassion which it can throw into its eyes, as much as to say, "I am at best a worthless muddy creature, and shall give you a good deal of trouble in killing me; better throw me back at once to live over again my unobtrusive life." Thus, we might continue to command

these plates, but they speak for themselves for the most part.

He who knows Theakston ought also to know Pritt; and it is a pleasure to introduce his book on flies to all fishers going to the North of England this summer. The book was originally published a year or two ago, under the too limited title of *Yorkshire Trout Flies*. Although the text is still the same, its title is rightly extended, as the wingless flies which it recommends are now the established favourites all over Northern England. In Scotland trout prefer something more tangible—no ghosts of flies held together by a few fibres of peacock's herl and silk, dyed in undertones of colour; but substantial bodies of honest, old-fashioned red, black and green crewels, with good-sized wings of mallard and grouse, meet for the robust appetites of fish which for eight months never see a fly, and like them as big as possible when they do come. In Yorkshire and Northumberland, if the fly-fisher wants more than the "bonnie red hackle," he cannot do better than consult Mr. Pritt's pages. All the flies he names are fully illustrated in colours, though they might with advantage have been produced on a larger scale. Scanty as the supply of feathers is in these Yorkshire lures, it seems still more scanty in the plates of this book. The May flies, of course, cannot be expected in Yorkshire. There are some capital chapters on "bustard" fishing (that is, fishing during the night with a large artificial moth), for those who care for this Northern recreation, and on the unsavoury, but killing, plan of fishing upstream with a worm. Altogether the book exactly answers to its title, and ought to be useful to Northern anglers.

M. G. WATKINS.

*Novelas Españolas Contemporáneas.* By B. Pérez Galdos. "Episodios Nacionales," Series I.-II. (Madrid.)

PÉREZ GALDOS is among the most voluminous of Spanish novelists. His two series of "Episodios Nacionales," after the style of the French writers Erckmann-Chatrian, each number a decade of volumes, and the "Novelas Españolas Contemporáneas" already add a further ten. In these works we have an almost continuous picture of Spanish history from the Battle of Trafalgar to the present day. Imaginative tableaux such as these cannot of course take the place of real history. They can at best have only such a rough resemblance to it as a panoramic exhibition bears to the scenes which it represents. But still a more exact idea of Spanish ways, thoughts, and habits may be gained from these novels than from almost any of the numerous and more serious descriptions of them by foreign writers. One trait will immediately strike the reader: the tone of true dignity in narrating defeat. There is none of that soreness of wounded vanity, that spiteful endeavour to rob the victors of their just glory, and the utter impotence of appreciation of their merits, which so often marks the writings of even the best French writers.

But it is from the studies of Spanish contemporary life that the reader will learn most. Pérez Galdos does not flatter his countrymen. His are no rose-tinted pictures

of idyllic peasants or of high-souled self-sacrificing patriots. The scene of his novels is generally laid in towns, often in Madrid. His subjects are usually the upper mercantile and professional classes, but, above all, the higher public employés; and these are drawn in no favourable colours. And, on this account, to those who look in a novel for pleasant reading merely these works will perhaps be no especial favourites. They too often entirely lack the relief of characters of noble thoughts and of lofty aspirations. Nearly every personage is either sordid or morally commonplace. But, on the other hand, there is none of the utterly false contrast of the bad and the good; the infra-human villain or the superhuman hero of the ordinary English romance. If none of the characters can be termed wholly white—and the tones of all are but different shades of grey—they are at least most carefully graduated and discriminated. Yet the sober, if not sombre, moral colouring has its advantage. Somehow, if we take courage to read more than one of these novels, it impresses us with its truth. For the honour of human nature we feel that there must be another side to Spanish character, however hidden it may be. Spanish society cannot be wholly like this. Yet the conviction is forced upon us that what is here given is a true representation of the section which it describes, with as little exaggeration of either good or bad as is possible for fiction to give.

Another drawback to the full enjoyment of Galdoz's works is his singular habit of loitering over the commencement. He is emphatically a bad starter. It is often not until we get a quarter or a third through his novels that we begin to feel the slightest interest in his characters; and this defect is intensified by his custom of introducing them again and again in successive volumes, till at last the reader almost shudders at the re-appearance of some of the more morally repulsive.

Still, with all these drawbacks, Galdoz's novels are well worth a serious study. He excels in depicting the downward progress of a soul. He pourtrays, as few have done, the almost irresistible power of circumstance, and of the social medium in which we live. In some of his novels—in *La Desheradada*, for instance—he sets forth to us the restraining influence, either for bad or good, which a false ideal may exercise on the whole character; and shows how even such an ideal, hollow and worthless as it may be, is better than none at all. Isidora, the heroine, misled by the insanity of her father and the folly of an uncle, believes that she is the daughter and heiress of a marchioness. Though devoid of any higher principle, and with depraved instincts, as long as she retains this belief she still preserves some self-respect, still strives in some fitful way to lead the life of the lady she thinks she is; but when her faith is at last broken down, when, after public trial, it is clear even to herself that the tale is utterly false, then all self-respect is gone, she rejects every effort generously made to save her, and rushes madly to her ruin. It is no story "pueris virginibusque"; but it is a most powerful illustration of the danger of losing any faith, however worthless that faith may be.

Another characteristic of these novels we must remark on. Foreigners, in their observations on Spain, constantly miss the real source of many of its evils. They write and think of Spanish politics, of ministerial changes, of *pronunciamientos* and revolts, as they do of ministerial changes in England, or of *coups d'état* and revolutions in France. The causes of Spanish revolt against government are often quite distinct from these. The political programme is a mere mask. The real cause is a revolt of indignation against a corruption and mal-administration which have become intolerable; and the apparent quiet of succeeding years is but the calm of despair of getting any advantage from any further change. The conviction seems to have become almost a fixed one in Spanish life that all the governing classes, the whole administration, all the employés—with rare exceptions—from lowest to highest, are essentially corrupt, that their habit under every ministry and under all circumstances is to rob either the government, or the country, or their *administrés*, whenever they can do so with impunity. Some one or other of this rapacious tribe, wittily described in *La Desheradada* as of the species *Remora vastatrix*, figures in nearly all these novels. In cap. xii. of this same novel, entitled "Los peces, Sermon" (the fishes, a sermon), they are declared to be "not an individual, but a whole generation; not a person, but an era; a caste rather than a personage, a tribe, the moiety of Madrid, the sum and compendium of half Spain." Galdoz gives us the fullest portrait of this class; but in the works of most other contemporary novelists, Juan Valera, Selgas, Pereda, not to mention more serious writers, enough is said to prove their existence in actual life.

We seem perhaps to be treating these matters too gravely in dealing with novels which most readers take up as the passing amusement of an idle hour. But just as one classes apart the novels of Erckmann-Chatrian, so do we those of Galdoz. Their purpose is more than merely to amuse. Their aim is to enable the reader of small imagination vividly to realise the time and the society which they delineate. If the works of Perez Galdos have a too sombre colouring, too few brighter lights, it is because he habitually dwells on the more corrupt side of the life of his native land.

WENTWORTH WEBSTER.

#### CURRENT LITERATURE.

*Studies of Family Life.* By S. Devas. (Burns & Oates.) This is a much slighter, less instructive, and less suggestive work than the *Groundwork of Economics*. The thesis of the book, so far as there is one, is that the pre-Christian family exhibits a scene of progressive degeneracy which is repeated, with the prospect of yet deeper degradation, in the "after Christian family," as exhibited in Islam, among the French and English peasantry, and in New England. Much use is made of the series of family histories collected by M. Le Play and his coadjutors, which deserve to be better known; and this is really the valuable part of the book. There is evidence that the Code Napoléon, in a good many districts, has done a good deal to break down family feeling. It is a significant fact that about half the decisions of French courts turn upon questions of succession; and in England the Poor Law has led

many to act more liberally than is seemly on that Apostolic maxim that shocks the Chinese. The inference we are asked to draw is that traditional Christianity, in one form or another, is an indispensable guarantee of a social ideal we have not made up our minds to abandon. The inference is doubtful. In England it is not by any means true that traditional orthodoxy and family piety decay *pari passu*. It would be quite as easy to find children among the working classes who are "filial" without being orthodox, as to find children who are orthodox without being "filial." There is a great deal too much of the frequency of divorce and the rarity of offspring in New England. The latter is a question that ought to be discussed exhaustively or not at all. Mr. Devas assumes too readily that all American wives could be mothers if they would. However this be, it is absurd to argue that the American family is in danger because the common schools have killed Puritanism, the only known form of Christianity. If Puritanism is still alive, if its ghost walks, it is in New England, the classic land of the common school. No doubt it is alarming and probably true that there is one divorce to eight marriages between natives of Connecticut; but, even in Connecticut, the couples who wait for death to part them are still seven to one. How do the seven live together? Social processes ought to be studied as wholes. One result of this would be to suggest that the same cause, whatever it was, that changed the position of women in Greece for the worse between the period represented by Homer and the period represented by Demosthenes, changed their position in India between the period represented by the epics and the period represented by the law-books, and in Arabia between the period represented by *Antar*, and the period inaugurated by the Koran. It should be added that there is a shrewd, though quite inadequate, discussion of the "anthropological" theory that the race has passed through a stage of uncertain paternity.

*New Social Teachings.* By Politicus. (Kegan Paul, Trench & Co.) Of the present political movement "Politicus" says very truly that it "finds characteristic expression rather in passion of denunciation than in reasoned statement"; and his aim is in some measure to supply the defect. He discusses various aspects of the conflict between individualism and socialism, seeking to find a moral, and therefore a sound, basis on which to build. Political economy has been called immoral. He answers that it is a science, and therefore non-moral; though in the present condition of the world it may be a science of the immoral. Is this so? Does the system of competition work justice? Were it perfect, it would do so. In existing circumstances it tends towards justice; but, being imperfect, it must in various ways be modified so as to ensure a nearer approach to equality between the competing parties. "Politicus" puts very sensibly the case against the individualism of Mr. Herbert Spencer and Mr. Auberon Herbert. The amount of freedom which a man possesses is not determined entirely, nor even chiefly, by the laws under which he lives. Other circumstances, such as poverty, may rob him of the opportunity of free choice.

"Now, when there are numbers of forces operating to restrict my freedom, it is at least conceivable that some of the interferences which *laissez-faire* condemns may have the effect of neutralising a coercion, and so may widen the area of my liberty."

The principle is undoubtedly sound; however difficult, and even dangerous, may be all attempts to apply it. "Politicus" stands on ground much less secure when he measures the comparative honesty of the individualist and of the

socialist ideal. The comparison is itself not a very profitable one; and the maxim on which it is based—"that which I create is mine"—has the demerit of begging the question. We may well put aside the rather barren problem whether in the existing state of society each man gets his own; for the chief, and in a sense the only, point of interest is whether it be possible—if possible, it must be just, right, and moral—to make and to maintain a more equal partition, and to give more equal opportunities. "Politique" raises many other interesting speculations in discussing the principles on which the right of the state over the individual is based, and reaches, perhaps in a somewhat roundabout way, the unassailable position that there is a right of interference to any extent consistent with the common good. Into what he rightly considers the far more complex task of defining the respective spheres of the individual and society, he does not enter save by way of illustration.

*The Co-operative Commonwealth in its Outlines: an Exposition of Modern Socialism.* By Lawrence Gronlund. (Sonnenschein.) "My book," says Mr. Gronlund, "claims to be an exposition of socialism—modern socialism, German socialism, which is fast becoming the socialism the world over," and whose realisation seems to him by no means distant. The present is the era of the capitalist. Into his hands passes the difference between the price of labour and the price of the produce of labour—the surplus value of Marx. Hence come all our woes. In this fact, which explains profit, interest, and rent, lie the causes of all pauperism and of nearly all modern crime. Mr. Gronlund does not blame the capitalist. His unearned gains are the necessary result of the wage-system, which is thereby condemned as unfit for the higher civilisation to which we look forward. The signs are visible of this higher civilisation. It implies the growth of the state. The state is an organism; as such it has a power of development; and its development, which has ever been going on, is towards an extension of functions and an increased activity—towards a commonwealth of equality, freedom, and co-operation.

"The Co-operative Commonwealth, then, is that future Social order—the natural heir of the present one—in which all important instruments of production have been taken under collective control; in which the citizens are consciously public functionaries, and in which their labours are rewarded according to results."

There is nothing utopian, says the state socialist, in this prospect. Look round the world, and you see that the change is inevitable; for even now the manifest tendency of industry is towards centralisation and state interposition. True, the individualist will say, there is this tendency, though it is far from universal; but it does not affect the power of the capitalist to acquire the surplus value. Of the coming of a time when labour, in the narrow sense in which Mr. Gronlund uses the term, shall receive the whole produce, there is not the faintest trace. This, however, is by the way. Mr. Gronlund raises questions far too grave to be discussed in a few lines. Let us simply commend his book to such as seek an exposition of socialism from a socialist who writes with unusual moderation and ability. There are some needless suggestions of violence in the last chapter; but on the whole there is little in Mr. Gronlund's book to irritate, and there is a good deal that is true.

*Etudes sociales, philosophiques et morales.* B. Gendre (Mdme. Nikitine). Avec une Notice biographique par le Dr. Ch. Letourneau. (Nouvelle Revue.) In Barbe Gendre, whose name is little known among us, and who died in Paris towards the end of 1884, was seen the best side of the Russian revolutionary spirit.

Full of ardour, her whole interest centred upon social questions; and her nature inclining to bold methods of dealing with them, she never lost herself in mere passion, but in everything she wrote showed a shrewd sense, a practical knowledge, and a singular absence of prejudice.

"Elle appartenait," said Pierre Lavroff, "comme l'une de ses aînées, à ces générations de femmes dont se glorifiera l'histoire de la Russie et qui occuperont les premiers rangs dans la lutte qui dure encore en devenant toujours plus ardue et plus terrible; lutte d'abord pour les droits des femmes, ensuite pour les droits de la science et de la pensée libre, enfin pour la grande idée du socialisme et de la liberté du peuple russe."

The volume before us is a selection from articles contributed by her chiefly to *La Justice* and *La Nouvelle Revue*, written with journalistic lightness, but quite worth reprinting. We can but indicate the subjects of some of the more important articles—the progress of the revolutionary party in Russia, the condition of workmen in Germany and in Italy and the growth of socialism among them, the society which Zola describes, the history of the Irish conflict, land nationalisation, the doctrine of utility, and some aspects of the literature of socialism. Brief as the studies are, they touch the real heart of the evils from which socialism has sprung, and bear on every page the sign of a lofty and fervid nature. The writer has almost a religious faith that better times lie before us, when tyranny and selfishness will disappear, and when society and literature wherein it is reflected will be purified from a crude and degrading materialism. We are even now witnessing the end of the old world. *Vive l'avenir!* We long to share her faith, for, like her, we feel that a change is near; but she underestimates, as do all socialists, the length of the period of transition.

*The Relation of the Modern Municipality to the Gas Supply.* By Edmund James, Professor of Public Finance, &c., University of Pennsylvania. Publications of the American Economic Association. No. 1. (London agent, Gustav Stechert, 26, King William Street, Strand.) The interest of this monograph is not confined to the gas question. It is a study upon the proper limits of state interference. The writer belongs to the increasing school of those who hold that the functions of government cannot be prescribed by any cut and dry formula like *laissez-faire*. "The results of handing everything over to government are ruinous. The results of remanding everything to private enterprise are equally ruinous." The proper place to draw the line cannot be determined by any general rule, other than the vague one of expediency. Each case must be examined separately upon its own merits. Of such special examination Prof. James has given a good example. He proves that the conditions under which gas is supplied to towns render competition inefficient or, at least, impermissible. He thus reduces us to a choice between public and private monopolies. He disputes the contention that private companies can manufacture gas more cheaply than public corporations. Nor in respect of political corruption does public management appear worse than the *régime* of private companies. At every point *a priori* reasoning and historical verification are aptly put together, so as to sustain each other and the conclusion. The arch of evidence is compact and complete. But we might sometimes wish that the materials were more regularly arranged and better polished.

#### NOTES AND NEWS.

LORD CRAWFORD has joined the Ballad Society, and completed his set of the society's publications, in order to help him in cataloguing his own collection of nearly twelve hundred old ballads. Nowhere else could he find proper lists of ballad-printers and their dates, and full information as to editions of ballads.

MR. FRANCIS B. GUMMERE, the head master of the Swain Free School, New Bedford, Massachusetts, is making a metrical study of Chaucer's *Troilus*, for the Chaucer Society. It will be partly on the lines of his teacher's (Prof. F. J. Child) well-known investigations into the grammar and metre of *The Canterbury Tales*; and partly on Mr. Gummere's own plan, for which he is making a notation of every verse, so as to give statistics of run-on lines, weak verse-stresses, alliterations, interior rhymes, position of pause, &c. He hopes to finish the work by next May.

THE Rev. Dr. J. Dowden, whose contributions on liturgical subjects will be remembered by readers of the ACADEMY, has been elected to the bishopric of Edinburgh, vacant by the death of Dr. Cotterill. He is a brother of Professor E. Dowden, of Dublin.

WE understand that the copyrights of Vernon Lee's two earlier works, *Studies of the XIIIth Century in Italy* (1880), and *Belcaro: being Essays on sundry Aesthetic Questions* (1881), have been transferred to Mr. T. Fisher Unwin, who will for the future publish them.

MR. QUARITCH has in preparation a catalogue of his marvellous collection of MSS. They comprise examples of illuminated MSS. from the ninth to the sixteenth century; followed by miscellaneous MSS. and autographs of later date. Prefixed is the following statement:

"It is claimed for this catalogue that the descriptions are as faithful and as nearly correct as a tolerable experience of MSS., combined with a sincere desire to be exact, could make them. At the very least, that reckless blundering is avoided which is only too common in contemporary catalogues, and which is nearly as pernicious as a wilful intention to deceive. Instances of this practice are numerous, and must cause bitter regret among distant purchasers, especially at auctions, who have charged irresponsible and inexperienced agents with their commissions. Not long ago a manuscript brought a high price in consequence of a note in the catalogue which stated that it had been the property of St. Louis in A.D. 1248; as a fact, there was no indication of any early ownership, the first leaf of the book was a modern fabrication, and the original scribe's work could be referred to a period later than the king's death. Another was sold as a *Livre d'Heures* which had belonged to Mary Queen of Scots, and had been used by her on the scaffold. It was a Flemish book of little value, written in the fifteenth century, which the unfortunate queen had never set eyes on; but it fetched an extremely high sum of money—about ten times its real worth. Another was sold at a still more extravagant rate, because it was declared to be the prayer-book of Margaret of Anjou, a gratuitous misstatement, based upon the circumstance that some person had fancied a resemblance between one of the miniatures representing the Virgin and an old picture of that queen. No such examples of misleading and unnecessary perversity will be found in this catalogue. Against errors in judgment none can be free at all times, but every statement made in these pages is believed to be true and reasonable."

MESSRS. SWAN SONNENSCHEIN & CO. have in the press a new work, entitled *A Strange Journey*, from the pen of Commander V. Lovett Cameron, the African traveller. The scene is laid behind Marka, on the East Coast of Africa, and the work incorporates many Arab tales, native folklore, sports, and adventures of unique interest.

THE next volume in the series of "Philosophical Classics for English Readers" will be *Hume*, written by the editor, Prof. Knight, of St. Andrews. *Bacon* has been undertaken by Prof. Nichol, of Glasgow; and *Spinoza*, by Principal Caird, in the place of Dr. James Martineau.

MR. T. FISHER UNWIN will publish next week a political handbook by Mr. J. A. Partridge, entitled *The Making of the Irish Nation*. It contains a summary of what historians and statesmen have said at different periods of Anglo-Irish history, and is intended as a compendium of useful information on the Home Rule question.

MESSRS. SWAN SONNENSCHEIN & Co. have in the press a second series of "Queer Stories from *Truth*", written by Mr. Grenville Murray.

COLONEL H. YULE has issued a circular calling the attention of English historical students, and of English librarians in particular, to the publication at Venice of the MS. diaries of Marino Sanuto, which throw much light upon European history at the important period of the beginning of the sixteenth century. Marino Sanuto, who filled high offices at Venice, and was thus able to obtain authentic information, began his diary in 1496, and continued it day by day down to 1533, jotting down "with much pains, nightly vigils, and continual research," everything worthy of note that occurred not only in Venice and her provinces, but throughout Italy and the known world. The index compiled for the first twelve volumes that have already been printed shows an average of about sixty references in each volume to events of English history, and to the English kings from Edward IV. to Henry VIII. The MS. diaries fill altogether fifty-eight volumes. Their publication was begun in 1877 by a committee at Venice; and 79 monthly fasciculi have already been published, each containing ninety-six pages in double columns. Four or five of these fasciculi make a volume; and each series of twelve volumes is to have a separate index. The rate of subscription is five francs for each fasciculus. The London agents are Messrs. Dulau.

IT is stated that Ferdinand Gregorovius is engaged upon a History of Athens in the Middle Ages, as a companion work to his well-known *History of Rome*. He will trace the fortunes of Athens from the end of the fourth century to the beginning of the sixteenth; and he will show that the city, though retaining but a shadow of its former greatness, was yet by no means destitute of both political and intellectual life.

MR. J. ALLANSON PICTON'S *Mystery of Matter and Philosophy of Ignorance* have been reprinted in a single volume by a New York publisher for 15 cents (7½d.).

ON Monday of next week and the three following days Messrs. Sotheby will sell a large miscellaneous collection of books, which includes several modern first editions, such as Scott, Dickens, Thackeray, Ruskin. We notice also a first edition of the *Complete Angler*, the third and fourth folios of Shakspere, as well as a copy of the Sarum Missal, printed by Winkin de Worde (1498).

DR. MURRAY has called Dr. Furnivall's attention to another Shakspere word needlessly altered by the modernisers and amenders, and that is "blowt" in *Hamlet*, III. iv. 182:

"Let the blowt King tempt you againe to bed." Warburton, not knowing the word, naturally assumed that Shakspere could not have known it, and therefore altered it to the modern "bloat." He has been followed by all later editors who affect Quarto 2, save Elze, who, in his old-spelling edition, wisely leaves "blowt,"

though without explanation, while George MacDonald, who swears by the Folio, adopts its nugatory "blunt," one of the many evidences that Heminge and Condell, or some of their mates, altered scores of Shakspere's words which they considered old-fashioned. *Troilus and Cressida* has many such changes, and the Folio "cou'nant" for the better Quarto "comart" in *Hamlet*, I. i. 93 is well known. Now "blowt" is a genuine English word. The Philological Society's Dictionary material shows it in *Havelok the Dane*, I. 1910, rhyming with "rowte":

"He maden here backes al so blowte  
Als here wombnes,"

and in H. Crosse's *Vertues Commonwealth*, 1603, p. 145, edition 1878:

"The face blowte, puft vp, and stuft with the  
flockes of strong beere,"

a quotation apt (as Dr. Murray observes) for Hamlet's uncle, "the swagging vpspring," who "reeles, and . . . draines his drafts of Rennish downe" in his "heavy-headed reuele." The etymology of the word is difficult, though ultimately it may be connected with "blow," either in its primary sense or its derived one of puffy, soft, like Swedish *blöt* "soft, pulpy," cited by Prof. Skeat.

MR. W. J. ROLFE, of Cambridge, Massachusetts, has added a third volume of Selections from Tennyson to his pretty "Students' Series." *The Princess* and *Select Poems* were the first two; the third is *The Young People's Tennyson*, containing seventy-four pages of the poems most likely to interest young folk—"The May Queen," "Dora," "Godiva," "The Revenge," "The Defence of Lucknow," "In the Children's Hospital," &c., and thirty-six pages of Notes. But the Preface is only one page, Mr. Rolfe having, in this edition of modern poems, given up what was the special merit of his editions of Shakspere's plays—critical extracts on the poetic and other qualities of the author and his works.

#### FRENCH JOTTINGS.

MDLLE. SOPHIE RAFFALOVICH, the translator into French of Mr. John Morley's *Life of Cobden*, to which she prefixed a valuable introduction of her own, has been elected an honorary member of the Cobden Club.

A COLLECTION of documents formed by the late Father Warguigny, with a view to a biography of the Comte de Chambord, are now preserved at Frohsdorf; and it is probable that they will be published before long.

MR. BAUDRILLART has received a commission from the French government to visit Italy and Spain, for the discovery of papers relating to the correspondence of Mdme. de Maintenon.

THE fifth volume of the important historical work, by Comte Pajol, entitled *Guerres sous Louis XV.*, is announced for publication next month. It will comprise the conclusion of the Seven Years' War, ending with the king's death in 1754. It will be illustrated with a portrait of the king, three designs of uniforms of the period by M. Detaille, and four large maps. A sixth and last volume, to be published next year, will deal with the military operations in Canada and India, and also with the projected landings of French troops on the coast of England.

THE Académie des Sciences Morales has selected the following subject for the prix Stassart, of the value of 3,000 frs. (£120), to be awarded in 1890:

"Etude critique sur le rôle du sentiment de l'instinct moral dans les théories contemporaines—l'Athéisme, d'Auguste Comte, de Stuart Mill, de Spencer; et la Piété, de Schopenhauer."

THE Paris Chamber of Commerce have issued an appeal for a monument to Tavernier, the French traveller in India in the seventeenth century.

THE French War Office have issued, in a very limited number of copies, a chronological list of all general officers of the French army, from 1185 to 1880.

THE August number of *Les Lettres et les Arts* (Boussod, Valadon & Co.) contains a second paper by M. Francisque Sarcey, revealing with extraordinary frankness his relations with Sarah Bernhardt. There is a vigorous poem by M. Leconte de Lisle, entitled "La Mort du Moine"—an incident of the crusade against the Albigenes. But the article of most permanent value is that in which the indefatigable M. Eugène Müntz describes some private collections of tapestry of the time of Louis XII. The illustrations that accompany this paper are excellent specimens of photogravure. Among the other plates, we would specially notice an etching after M. Ernest Christophe's statue of "Fatalité," exhibited in last year's Salon; and a striking portrait of Dr. Charcot.

THE *Revue Bleue* of August 7 contains a long review of Mr. Freeman's *Historical Geography of Europe*, which has been translated into French by M. Gustave Lefebvre, with the modified title of "Histoire Générale de l'Europe par la Géographie Politique." Mr. Freeman will be pleased to hear that he is not styled professor, but only "membre honoraire du collège de la Trinité à Oxford." The review ends thus:

"Cet atlas constitue donc, à lui seul, une publication d'une grande valeur, qui sera d'une grande utilité non seulement pour la jeunesse de nos écoles, mais pour les gens d'études, pour les gens du monde, et pour les politiques."

#### TRANSLATION.

##### RUBĀ'İYĀT FROM 'UMAR.

['Umar Khayyām is said, in the anonymous life of him prefixed to MSS. of his poems, to have died at Nishāpūr, A.H. 517 (A.D. 1123). His career thus falls midway between that of Firdausī (ob. A.H. 416) and that of Nizāmī (ob. A.H. 599), the earliest and greatest narrative poets of Persia. The *rubā'iyāt*, or quatrains, in which he, like the Greek poets of the Anthology, sought to embody his passing thoughts on life and death, have come down to us in a sadly confused state, through the Persian fashion of arranging poems according to the alphabetic sequence of their rhymes. From the standard text of Sanjar Mirzā (A.H. 1278), M. Nicolas, imperial dragoman at the court of Persia, published in 1867 at the Imprimerie Impériale of Paris, an edition of all the *rubā'iyāt* attributed to 'Umar, between four and five hundred in number, with a French translation, which is, however, by no means always to be trusted. The brilliant phrase of Mr. Edward Fitzgerald is well known. It is not often, however, that in this we find the full translation of any one *rubā'iyāt*. He seems rather to have strung the detached thoughts (to use his own words) "into something of an eclogue," which, had it been more verbally faithful to the text of the original, must undoubtedly have failed of much of that poetic fire which has made it an imperishable contribution to English literature.]

HAPPY the heart of him who passes life unknown,  
Who never wore cashmér or lawn or lambs-  
wool gown;  
Who like the Simurgh wings his flight in  
highest heaven,  
Who makes not like the owl mid ruined worlds  
his moan.—(140).

In this world whoso hath but half a loaf of  
bread,  
And in his breast a refuge where to lay his head,  
Who of no man's the slave, who of no man's the  
lord,  
Tell such to live in joy—his world is sweet  
indeed.—(146).

Reflected love hath never a splendour of her own,  
But as a dying flame's her feeble light is thrown ;  
The lover's he to whom through month, year,  
night, and day,  
Nor rest nor peace nor sleep nor nourishment  
are known.—(164).

Ah Heart, when the world in truth is but a  
metaphor,  
Why at the length of sorrow grievest thou so  
sore ?  
Confide thyself to Fate, and bear with all the  
pain ;  
When the Pencil once hath passed, 'twill turn  
for thee no more.—(216).

They go, and of the travellers never a one returns  
To tell thee of aught beyond the mystic veil that  
burns ;  
They work were better wrought by esperance  
than prayer,  
For without Truth and Hope no prayer a profit  
earns.—(227).

In Faith are two-and-seventy worships, great  
and small,  
But the worship of Thy love will I choose before  
them all ;  
What's Unbelief, Belief, Obedience, or Sin ?  
Before Thee, the one Aim, let all pretences fall.  
(248).

Though our lot be not the Roses, yet we have  
the Thorn,  
And there's a Fire, although for us no Light be  
born ;  
And there's the belfry chime, and church and  
Brahma thread,  
Although no Khánkáh shelter or darvish dress  
be worn.—(253).

Though the world's face thou make all populous  
to be,  
Tis far less than to put one sorrowing heart in  
glee ;  
With graciousness if thou but make one freeman  
bond,  
Tis better than to set a thousand bondsmen  
free.—(444).

CHARLES J. PICKERING.

Notes.—In 140 the cashmír, lawn, and lambswool  
may stand for the leading sects; the last is that  
from which the Súfis take their name.

146 (line 2). Cf. Antoninus, iv. 3 :

Οὐδαμὸν γὰρ οὐτε ἡσυχιστέρον, οὐτε ἀπραγμονέστερον, ἀνθρώποις ἀναχωρεῖ, ἢ εἰς τὴν ἔντονοῦ ψυχήν.

And l. 3, cf. Ant. iv. 31 :

ὦ θεοί μὲν ἐπιτάπορφές τὰ σεαυτὸν πάντα ἐξ ὅλης  
τῆς ψυχῆς, ἀνθρώπων δὲ μηδενὸς μῆτρε τύραννον μῆτρε  
δούλων ἔντον καθιστάτας.

253 (last line). Khánkáh is a Muhammadan  
monastery. The Fire, in line 2, is a reference to  
the Zoroastrian religion.

C. J. P.

#### OBITUARY.

WILHELM SCHERER.

(1841-1886.)

WILHELM SCHERER was by birth an Austrian, having been born at Schönborn, in Lower Austria, on April 26, 1841. His first university education, too, he received at Vienna, where he devoted himself chiefly to the study of German philology and literature. Prof. Franz Pfeiffer, whose favourite pupil he became, gave a decided direction to his studies, though Scherer proved the independence of his mind by entering, as quite a young man, on a controversy with Franz Pfeiffer on the origin of the Nibelungenlied. He afterwards continued his studies at Berlin, where he attended the lectures of Bopp, Haupt, and Müllenhoff. He was just twenty when he began to edit, in conjunction with Prof. Müllenhoff, the *Denkmäler der Deutschen Poesie und Prosa aus dem achtzen bis zwölften Jahrhundert* (1864) and the *Alt-deutschen Sprachproben*. In 1864 he became *Privat-docent* at Vienna. His literary activity was astounding; and such was the good opinion entertained of his writings that in 1868, when only twenty-

seven years old, he was appointed by the Austrian government to succeed Franz Pfeiffer as Professor of German Language and Literature in the University of Vienna. His success was very great; for, though a thorough German professor and a most critical and painstaking scholar, he knew how to appeal to wider human sympathies, and to attract large audiences, both of young and old, to his lectures. Success, however, created envy; and, as Scherer was German rather than Austrian in his political convictions, his position at Vienna, particularly after the great events of 1870 and 1871, became more and more unpleasant. In order to avoid further conflicts with his colleagues and with the government, he accepted, in 1872, the chair of German Philology in the newly founded University of Strassburg; and, after five years of successful work, he was called to fill the same chair at Berlin. What distinguishes Scherer as a historian of German literature is his being a philologist first and a historian afterwards. How well he knew the growth of the German language in its successive phases he proved by his *Zur Geschichte der Deutschen Sprache*, published in 1868. His philological studies formed the solid foundation on which he erected afterwards the work by which his name will live longest, *The History of German Literature*. This work passed in a short time through three editions, the last in 1885, and has become a national work in Germany. He lived long enough to witness the recognition which the English translation of his history received from the best critics in England and America; and almost his last moments of leisure were devoted to a revision of a new edition of Prof. Max Müller's *German Classics from the Fourth to the Nineteenth Century*, which is to form a companion volume to his history of German literature, and which he hoped would render possible a more careful and more fruitful study of German literature, not only in England, but in Germany also. He has well earned his fame, and now his rest.

#### MAGAZINES AND REVIEWS.

IN *Macmillan's Magazine* for August, Mr. Tilley writes an appreciative article on "La Fontaine's Fables." He takes for his text the defective appreciation of foreign literature shown in the attempts to put forward lists of "A hundred books," and discusses the reason for the high estimate of La Fontaine which is made by French critics. Mr. Birrell writes pleasantly on "Charles Lamb"; but it is a pity that he chooses to regard everything from the point of infallibility, and only condescends to dispose of gainsayers by an epigram. Mr. Dykes contributes a pleasant paper on "The Land of Burns."

IN *Blackwood* an anonymous writer shows signs of original humour in "A Countryman's Experience of Law." It is to be hoped that the countryman's experiences are capable of expansion towards other subjects. Mrs. Weisse gives her reminiscences of Ranke in the last two years. They are more pleasant, and denote a more pronounced individuality, than anything that has yet been written about one whose claims to respect rest, for most Englishmen, on the mass of his work and his assiduous labour.

MR. J. C. ATKINSON is a painstaking student. Whatever he writes is worthy of the most careful consideration. Unlike many of us, young and old, he does not dash at a subject after he has looked it well in the face, but examines the objects to the right hand and the left. This is a duty perhaps more necessary for those to practise who investigate place-names than for any other class of students, except their brethren who endeavour to interpret for

us family nomenclature. The great tribe of guessers have had a wide field in which to exhibit their dexterity in the names of places. So London becomes the town of King Lud and Colchester of King Cole. The Humber takes its name sometimes from a king of the Huns and at others from the humming noise of its turbulent waters. Gainsborough, we have heard on similar high authority, was so christened because gained from the Danes, and the Thames because in its stream blended the waters of the Tame and the Isis. It is pleasant to turn from such nonsense, with which many of our old books are stuffed, to the careful and elaborate pages by Mr. Atkinson in the *Antiquary* of August, where, whether he be right or wrong, there is no random guess-work. His "Notes on Common Field Names" can indeed hardly be commended too highly, if we but bear in mind that it relates, as was necessary, to but one part of England. A local word may mean one thing on the moors of Yorkshire and almost the reverse on the low-lying lands by the Trent and the Ouse. "A dike in these old times," he tells us, "was almost always, if not always, an earthen bank." On this matter, with the needful limitations, we accept his testimony, for no one has made so exhaustive a study of these old Yorkshire words as he has done; but we ourselves are familiarly acquainted with a district where neither in the folk-speech nor in records, so far as can be ascertained, does *dike* ever denote anything but a ditch. Such words as Ranyde, Goat-dyke, Car-dyke, and Mere-dyke strike the eye at once on looking at a map, and they are all found to be ditches. The portion of the article devoted to the word "acre" is peculiarly useful. We trust that those who read it will for the future bear in mind that "acre" used in place-names does not carry the same meaning with it as it has in a surveyor's office. Mrs. Philip Champion de Crespigny has contributed a very interesting paper on "Underground Southampton." We wish it had been longer; but, short as it is, it will always have a permanent value as a memorial of things some of which will soon pass away. The font in St. Michael's Church which Mrs. de Crespigny describes should be carefully engraved. Whether it is of English or foreign manufacture we will not guess, but it must be an object of no ordinary interest. If our memory serves us aright, there is a font of material and form not unlike this one still in use in Lincoln Minster. We trust that Mrs. de Crespigny will forgive us for calling in question the statement that "Constantine was the first to attempt to combine the Christian religion with heathenish worship." The influence of the elder mythologies is surely traceable in Christianity at a time when the head of the state was still heathen. Mr. J. H. Round has made some sensible remarks on the "Rood of Grace" and other so-called miraculous images. We have no doubt that what he suggests is the true solution of many of the permanent miracles which have enraged Protestants and driven cultured Romanists to strange shifts of explanation or apology.

THE *Deutsche Rundschau* has a valuable article by Herr Hübner, "Römisches in Deutschland," which deals with the traces of the Roman occupation of Germany. No one is more qualified to deal with such a subject. Prof. Koser writes on "The Last Days of Frederick the Great"; and uses the unpublished letters of the minister Hartzfeld, who visited Frederick during the last six months of his life. Herr Knille writes vigorously about art, "Grübeleien eines Malers über seine Kunst." Perhaps his vigour is a little crude, as he considers the function of art to be a perpetual protest against convention; but his remarks are certainly interesting, and his sketch of the development of

modern German art is amusing. Herr Duncker writes on an almost forgotten subject, "Landgraf Moritz of Hesse and English Actors." Moritz from 1592 to 1627 imported English players to Schmalkalden, and introduced Shakspeare into Germany.

We notice with pleasure the re-appearance of the long interrupted *Revista de Ciencias Historicas*, of Barcelona. No. 4 of Tomo IV. lies before us. The writers seem to be the same. The illustrations of history and archaeology are as rich as ever. There are articles by J. Pella y Forgas, and by J. de Taverner, on Catalan History; by F. Fernandez y Gonzalez on Arabic History; by Padre Rita on Basque philology; and by the Editor on Archaeology. One of the most attractive contents is a review of the latter's *Historia del Lugo*, with excellent engravings and a chromo-lithograph; and a most useful feature of the review is a careful list of articles on Spanish literature and archaeology published in native and foreign journals.

#### THE STUDY OF ENGLISH LANGUAGE AND LITERATURE AT JOHNS HOPKINS.

We quote from the *University Circulars* the following summary of the work in English language and literature done during the past year at Johns Hopkins University, Baltimore:—

"Advanced courses were conducted as follows: "Dr. H. Wood met a class of advanced students twice weekly during the second half year, for the study of *Berowulf*. The apparatus for critical study was used, and all the more important variant readings were examined; but the special aim of the course was to translate the poem, nearly all the members of the class having construed the text in a previous course. Particular attention was paid to matters of expression, and to the vocabulary of English translation. The first 1,900 verses were translated.

"In a course of lectures by Dr. J. W. Bright (twice weekly throughout the year), the principles of Early English grammar were discussed from the earliest period to Chaucer. Anglo-Saxon was scientifically treated in its relation to the cognate Germanic dialects, and to its more remote Indogermanic antecedents; upon the basis thus secured the further development of the language towards the English of to-day was followed through the Earliest and Middle English periods in the manner of an expository study of Sievers's *Anglo-Saxon Grammar*, and ten Brink's *Chaucer's Sprache und Verskunst*. Parallel to this course, texts of the corresponding periods were interpreted (twice and three times weekly). For clearness of dialect on the one hand, and for the purpose of laying a basis for an historical study of English syntax, prose monuments of the West-Saxon dialects were selected. The entire *Orosius* of Alfred (Sweet's edition) was read, then a large body of the *Homilies* of Elfric and of Wulfstan, and finally a portion of the *Ancrene Wisse*. As an introduction to the specific literary products of the Middle Period, and as more nearly bringing the language to that form from which modern English ultimately proceeded, the romance of *Ostovianus* (Sarrasin's edition) was also read.

"All the advanced students of the department were organised into an English Seminary, which was conducted by Dr. Bright. The student is trained to present written communications involving original research, the orderly presentation of theories and of problems in literature and in grammar, the employment of the principles of scientific and literary criticism, &c. Such papers were read and freely discussed at the regular (bi-weekly) meetings. Of topics so treated during the year may be named: the life and works of Congreve; the Apollonius saga in literature, and the authorship of *Pericles*; double consonants in the *Ornulum*; the Anglo-Saxon Genesis and its relation to the *Heliand*; certain of the Riddles of Cynewulf; the development of the definite article in English; the Anglo-Saxon *Waldere* and the Saga in literature."

"Additional courses, including the first and second years' courses for undergraduates, were conducted as follows:

"The minor (first year's) course was directed by Dr. J. H. Browne and Dr. J. W. Bright. In the first half-year the class studied with Dr. Browne the writers of the Elizabethan period. Both the prose writers and poets of that period were examined, but especial attention was given to the development of the drama. The Shaksperian drama was carefully studied in *King Lear*; while the drama preceding Shakspeare was represented by Sackville's *Gorboduc* and Marlowe's *Edward II.*, and that immediately following by Massinger's *New Way to Pay Old Debts*. In the second half year the literature of the fourteenth century was taken up. The texts studied were Chaucer's *Nonne Prestes Tale* and *Prioresses Tale* (Morris and Skeat) and portions of *Piers the Plowman* (Skeat). The literature of the period was further illustrated by readings from Wyyclif, Maundeville, and *William of Palerne*. Dr. Browne also lectured once weekly to this class on the literature of the eighteenth century. For those beginning the study of Anglo-Saxon, a class was conducted, by Dr. Bright, in Sweet's *Anglo-Saxon Reader*. The beginners in Middle English formed a class, conducted by Mr. Egge, in Morris's *Specimens*, i, and in *The Tale of Gamelyn* (Skeat's Edition). The elements of Phonetics were taught (once weekly, first half year) by Dr. Bright. The fundamental principles of the science were inculcated with the help of the best modern authorities, and by practical application to the students' vernacular, and to French and German. Sweet's *Handbook* was used. The major, or second year's course, was conducted by Drs. Bright and Browne. The study of Early English Literature (Dr. Bright once weekly throughout the year) was carried on with the use of ten Brink's *Manual*. The text was liberally supplemented by lectures, and by readings from the literature itself. A portion of the class met Dr. Browne once weekly to study the literature of the nineteenth century.

"The English work in the P. H. E. course (required of all undergraduates) covered the whole field of English literature from the earliest period to the opening of the present century. The historical development of the literature, as coordinated with that of the people, was steadily kept in view, and its continuity insisted on. Chaucer's *Prologue* and *Knights Tale*, Shakspeare's *Richard III*, and part of Milton's *Paradise Lost* were read aloud by the class, under the guidance of the instructor. Essays by the undergraduates were submitted to the instructor, who, in his comments, did not merely correct errors, but aimed at inculcating the principles of good writing."

#### SELECTED FOREIGN BOOKS.

##### GENERAL LITERATURE.

D'AVRIL, Ad. *Négociations relatives au traité de Berlin et aux arrangements qui ont suivi* (1883-1886). Paris: Leroux. 10 fr.

MEMOIRE sur la Corée. Traduit du Chinois par F. Scherzer. Paris: Leroux. 5 fr.

##### THEOLOGY.

VATKE, W., historisch-kritische Einleitung in das Alte Testament. Nach Vorlesungen. hrsg. v. H. G. S. Preiss. Bonn: Strauss. 10 M.

##### HISTORY.

BARDON, X. *Histoire nationale de l'Algérie*. Paris: Leroux. 5 fr.

HAMPEL, J. *Alterthümer der Bronzezeit in Ungarn*. Budapest: Kilián. 8 M.

HERQUET, K. *Die Insel Bornholm in kulturgeschichtlicher Hinsicht*. Emden: Haynel. 8 M.

JANZÉ, Alix de. *Les Financiers d'autrefois: fermiers généraux*. Paris: Ollendorff. 7 fr. 50 c.

MONUMENTA conciliorum generalium seculi decimi quinti. *Concilium Basileense. Scriptorum tomus 2. pars 1.* Wien: Gerold's Sohn. 20 M.

PROU, M. *Les Registres d'Honorius IV*. Paris: Thorin. 9 fr. 60 c.

RAUSCHEN, G. *Ephemerides Tullianae rerum inde ab exilio Ciceronis (Mart. LVIII. a. Chr.) usque ad extremum annum LiV. gestarum*. Bonn: Behrendt. 1 M. 20 Pf.

SCHUERL, Ch. G. A. v. *Weitere Beiträge zur Bearbeitung d. römischen Rechts*, 2. Hft. Zur Lehre vom röm. Besitzrecht. Erlangen: Deichert. 4 M.

SCHNEIDER, R. *Ilerda. Ein Beitrag zur römischen Kriegsgeschichte*. Berlin: Weidmann. 1 M. 60 Pf.

SCRIPTORIUM rerum polonicarum. Tom. 9 et 10. Cracow: Friedlein. 18 M.

ULANOWSKI, B. *Antiquissimi libri judiciale terae Cracoviensis*. Pars 2. Ab anno 1394-1400. Cracow: Friedlein. 24 M.

WISLOCKI, W. *Liber diligentiarum facultatis artis universitatis Cracoviensis*. Pars 1. (1487-1563.) Cracow: Friedlein. 16 M.

ZELLER, E. *Friedrich der Grosse als Philosoph*. Berlin: Weidmann. 7 M.

##### PHYSICAL SCIENCE AND PHILOSOPHY.

CLAUS, C. *Ueb. die Classification der Medusen*. 1 M. 20 Pf. *Ueb. Deli-pea Kalotetona Chun als Oetenophore der Adria*. 2 M. 80 Pf. Prof. E. Ray Lankester's Artikel *Limulus* in *Archaeol.* 1 M. Wien: Hölder.

GROBBEN, C. *Zur Kenntnis der Morphologie u. der Verwandtschaftsverhältnisse der Cephalopoden*. Wien: Hölder. 1 M. 60 Pf.

MICHELIS, F. *Antidarwinismus*. Weber's Kritik der Weltansicht Du Bois Reymonds u. Sachs' Vorlesungen üb. Pflanzenphysiologie. Heidelberg: Weiss. 1 M. 40 Pf.

NIEMECK, J. *Untersuchungen üb. das Nervensystem der Cestoden*. Wien: Hölder. 5 M. 80 Pf.

WINKLER, W. *Das Hertz der Acarien*. Wien: Hölder. 2 M. 80 Pf.

##### PHILOLOGY.

GRIMM, J., u. W. GRIMM. *Deutsches Wörterbuch*. 7. Bd. 8. Ufg. Bearb. v. M. Lexer. Leipzig: Hirzel. 2 M.

LEVI, L. *La Brihatamanjari de Kashemendra*. Paris: Leroux. 4 fr.

NAGEL, J. W. *Da Roanad. Eine Uebertrag. d. deutschen Thieropos in den niederösterreichischen Dialekt*. I. Wien: Gerold's Sohn. 10 M.

REGNAUD, P. *Essais de linguistique évolutionniste*. Paris: Leroux. 20 fr.

SABBAG, M. *Grammatik der arabischen Umgangssprache in Syrien u. Aegypten*. Nach der Münchener Handschr. hrsg. v. M. Thorbecke. Strassburg: Trübner. 4 M.

SCHWAN, E. *Die altrömischen Liederhandschriften, ihr Verhältniss, ihre Entstehung u. ihre Bestimmung*. Berlin: Weidmann. 8 M.

#### CORRESPONDENCE.

##### CHAINED BOOKS IN LANCASHIRE LIBRARIES.

STRETFORD, MANCHESTER: AUG. 2, 1886.

The admirable notice, in the ACADEMY of July 31, of the recent work in the Chetham series on *The Old Church and School Libraries of Lancashire*, edited by Mr. Chancellor Christie, the president of the society, and the references to the chaining of the books in Humphrey Chetham's church-libraries and in other collections, lend interest to a long MS. account in the Chetham Library, which has recently come to light, containing all the details of the expenses incurred in turning the old buildings in Manchester called the College into a receptacle for books and into a hospital for the education of boys. The particulars given belong to the years 1656-8, and they exhibit in considerable detail (affording information of importance in reference to the local tradesmen and the price of materials) all the articles necessary in fitting up a library.

The books in the libraries set up in the churches by the literary benefactions of Mr. Chetham, were, as Miss Toulmin Smith mentions, all chained, the chains being fastened to desks or fixed to the pillars or other convenient places in the buildings, charges being entered (at the rate of 8d. for every £1 worth of books) for the expense incurred. The Rev. Henry Newcome, minister of Manchester, says, under date of March 11, 1661-2, that he "did after dinner take order about ye chainings of ye rest of ye bookes for ye English [i.e., the Church] library, and studdyd awhile in ye [great] library on 1 Cor. x. 2." It had not hitherto been known that the books in the great, or Chetham, library were likewise chained. All traces of this ancient arrangement there are now lost. The expenses for fixing the chains are all recorded in the MS. under notice; and the principal person who had in hand the details of the chaining and the arrangement of the books was a clever joiner, horologist, land-surveyor, and mathematician, named Richard Martinscroft, of Manchester, who is mentioned by Newcome so late as October 30, 1661, as then working in the library; as also on December 10 following, when in the afternoon he was "with Old Martinscroft." The Rev. Adam Martindale still later, when teaching mathematics in Manchester, describes Martinscroft as being always

civil and communicative, and as having, though a Papist, more true skill than the other teachers in the town—"old soakers with their Records' *Arithmetics*!"

Omitting the payments, in these lengthy accounts, to the bricklayers, carpenters, joiners, labourers and others, we may enumerate some entries in point. The brass for clasps for books first comes into notice, 5 lbs. being bought for 6s. 9d. Then follow entries for locks and keys (2s. 6d. each), and plates. Four locks for the library and a hammer for the library door cost 10s. 10d. For this door no less than 17½ lbs. of great nails were provided; and there is also a charge for a pair of bands for the door in the lower end of the library. Iron rods were next bought for the chaining of the books, costing 4d. per lb., and no less than 160 lbs. are bought. Iron pins are also mentioned, and what are called *stubbles* [? staples], one of which cost 8d. Chains are next purchased, 40 doz. costing 4s. per doz. Of clasps 32 doz. were bought at 2½d. per doz.; and 44 doz. more at the higher price of 5½d. One pound and a quarter of brass at 1s. per lb. was provided to be made into 9 doz. clasps for the use of the library; and there are other entries for brass for the same purpose. Clasps, "made in Wigan" (then famous for its armourers' shops), cost 4s. for five dozen. Other entries are for sockets costing 4s. per doz.; and nails to fix the books in the library cost 3s. 3d. There is frequent mention of "mapps" (mops) for cleaning the library floor. "A kind of capp-paper" for covering maps (proper) cost 4d. The payments to Martinscroft, apart from his other labour as a joiner, occur towards the end of the accounts, and are mostly for "cheaminge" books and for clasping them. It is noticeable that only one of the Manchester booksellers is mentioned in the accounts, viz.—Raphe Shelmerdyne, who is paid 2s. 6d. on April 8, 1658, "for covering ye Great Byble in ye Hall." Martinscroft also set up in the college yard the great dial, an indication that the trees in the college garden and in the church-yard obstructed the view of the old church clock.

Robert Browne, the son of old Robert Browne of the Ancoats, was about this time one of the Fellows of Manchester College, and he became first deputy-librarian of the library. A chamber was provided for him in the college; and there are numerous payments in the accounts for making the room as comfortable as possible for a bookish man. Entries occur for "trimming" the chamber and for the "painting-stuff" in it. A fire-iron weighing 21 lbs. was placed therein, and a charge made for a lock and key for his chamber door. "A pair of bands to be used for Mr. Browne's chamber" cost 4d.; and "an hobb" was set in the same place. "Four hooks and stubles for the book-frame in Mr. Browne's chamber" cost 4d. After all this trouble Mr. Browne, who had no love for his position there, was discharged in 1658. He got an underhand presentation to Salford Chapel, under a promise to resign when asked; but he would not resign. He ultimately settled as minister of Hoole, near Preston, and "carried vainly and poorly." In 1662 he became chaplain of Manchester, and afterwards curate of Salford. Newcome was confident that a sermon which he heard him preach at the old church, October 5, 1662, was stolen.

The printing of the complete document, here only slightly noticed, would make a very valuable addition to local literature. In many ways it illustrates the topography of the most ancient historic site in Manchester. For an opportunity to examine the MS., I am indebted to Mr. Henry H. Howorth, M.P., one of the Feoffees of the Hospital, whose presence one now misses in his wonted resort.

JOHN E. BAILEY.

"NE PUEROS CORAM POPULO MEDEA TRUCIDET."

London: Aug. 9, 1886.

A little book of which I am the author, called *The Nature of the Fine Arts*, was reviewed in the ACADEMY long ago—more than a year, in fact—though I cannot give the precise date. I was at the time absent from England, and did not read the review of which I speak till long after its publication. I found, when I did read it, a point about which I was tempted to say a few words, but thought it better to postpone my letter and wait for a more convenient season. I had quoted in my book the passage in Horace which contains the words "incredulus odi," and your reviewer's comments called my attention to the fact that my statement was both meagre and obscure. I had in my book been occupied with the mental question alone, and had neglected the historical point; and on reconsidering what I had written saw plainly enough that my words could not satisfy a reader who had before him the historical question rather than the psychological. As the point which I propose to take is one which seems to me suitable for your columns, I venture now to write to you; but if what I have to say does not please you, you may send this letter to that land whence no traveller returns—the waste-paper basket.

I said in my book that Horace in his words about Medea and her infants was stating a canon or principle of the stage—viz., that there must be no exhibition of fictitious murders. When I wrote this I was under the impression that scholars generally admitted that on the Athenian stage this rule was recognised; but I, perhaps, made a mistake in supposing that there is any such general admission. I have glanced cursorily through Schlegel's dramatic lectures, and I confess that I cannot discover that he acknowledges such a principle. Nevertheless it must, I think, be admitted that Horace supposed the existence of this canon, for it is absolutely unintelligible that he could have invented it. Although in his days the taste for gladiatorial shows was not fully developed, it was already in existence; and it seems to me inconceivable that Roman citizens who saw each day miserable slaves dying on the cross, and who feasted their eyes on real murders in the arenas, should in any way have objected to stage murders. We must, therefore, assume that in laying down this rule he was simply acknowledging the authority of Greece, and proving that vanquished Greece had taken her victors captive. And here, in confirmation of this view, I would observe that although the Medea of Euripides takes her children away to murder them, the Medea of Seneca (if Seneca it be) murders them *coram populo*, in spite of Horace; and though the Jocasta of Sophocles retires to commit suicide, the Jocasta of Seneca kills herself on the stage. I assume accordingly that Horace had in his mind the practice of the Greek tragedians, and was laying down a principle which this authority imposed on him, but which he did not understand. And that I am right in saying that he did not understand the rule is, I think, clearly proved by the fact that he mixed it up with a totally different question. He says also that an actor must not transform himself into a bird or a snake. Now, it is quite true that actors do not transform themselves into birds or snakes, but it is at the same time quite obvious that any rule would be superfluous. Actors are not conjurers, and even conjurers cannot do such things. Is it not plain that Horace here proved that, at least, in one respect he resembled Homer? The excellent Homer, he tells us, sometimes fell asleep. The excellent Horace, I venture to think, was not exempt from this weakness.

Now, I must not here digress to discuss the question how it came to pass that the Romans loved gladiatorial shows and that the citizens

of Athens did not share this taste. But there is one point connected with this which must be mentioned. It would be a mistake to suppose that the Athenians were humane—as, at least, that epithet is now understood. Andocides, in his speech "De Mysteriis," takes credit to himself for having handed over (or proposed to hand over) his slave to the torturer in order to clear his own character; and Prof. Jebb has observed of the "De Mysteriis" that its most striking peculiarity is that it was evidently in perfect harmony with Athenian sentiment. The traditional practice of the Greek tragedians cannot have had its origin in any extreme sensitiveness about physical pain. And this, indeed, is manifest in other ways; for in the presentation of the "Philoctetes" there was probably an elaborately studied display of physical suffering. But there was some objection to the fictitious suicide or murder. Euripides piles up the horrors of the situation, but the deed itself is concealed. And in other plays we find, in the same way, a climax which leads up to a murder, though the victim does not die *coram populo*. We must, in order to understand this, take into account two things: first, that the drama was in a sense a religious ceremony; second, that it was eminently realistic. It was rather a reproduction of the calamities which were connected with "Thebes or Pelops" line, or the tale of Troy divine," than a mere work of art; and the murderous act was avoided as the repetition of a fatal crime, not because the spectacle was revolting. No one will ever rightly comprehend Greek views about art who does not remember how inextricably it is throughout mixed up with religious sentiment. The gods were angered by the original crime, and the act, even in mimicry, would offend them again. It was necessary to omit this one thing, though all which led up to it, and all which followed from it, might be reproduced. The drama was not a mere amusement, and Phrynicus received an unpleasant hint that he must not seek to produce emotional effects by means which tradition did not sanction.

Here, therefore, was a sentiment which no Roman would feel. His gods did not trouble themselves about Thebes or Pelops' line; and though Horace observed that Medea retired from the scene when it was time to do the fatal deed, he did not comprehend why this was proper. But when philosophers attempt to explain sentiments of which they observe indications in others, but do not find in themselves, they are apt to make mistakes. He made one here. The Greek feeling would be more nearly expressed by the words *credulus odi* than by *incredulus odi*.

We find, therefore, with regard to the rule that Medea must not murder her children *coram populo*, three positions: the Athenians wished to avoid a crime which might have disastrous results; the Roman was absolutely indifferent, though scholars felt themselves bound to bow to the authority of Greece; the modern spectator thinks the spectacle shocking. And here comes in the great distinction between ancient Greece and modern Europe. A modern audience would, I should imagine, be disgusted, if the shrieks of the murdered infants were audible in the background. It is evident that the ancient Greeks raised no objection to this. It was the practice to make the whole scene as real as possible; and the cries of the victim were not omitted, because the gods could not be angered by cries, though they might take offence at a deed.

H. PARKER.

"CURSE" AND "CROSS."

Oxford: July 31, 1886.

What makes the etymology of "curse" especially difficult is that it is on the surface a peculiarly English word without obvious

cognates in any European language, Teutonic or Romance. In no literary language, at any rate, so far as I know, can one render our word "curse" by any word having any etymological connexion therewith. Still, although "curse" stands thus alone as an English word, it is important to note that it does not appear to have belonged to the primitive stock of English words. It never once appears in original poetry before the Conquest. It is not, I believe, to be met with (where one might certainly have expected it) in the whole collection of the Anglo-Saxon Laws. We look for it in vain in the West-Saxon version of the gospels (Corpus, Cambridge, about A.D. 1000). It cannot with certainty be traced back in its modern sense earlier than the former half of the twelfth century in passages of the Laud MS. of the Chronicle—a document which often offers evidence of Danish influence.

Here, then, are two facts to be taken into account: (1) "curse" does not belong to the old religious terminology of the pre-Christian Teutonic world; (2) the word is apparently not a genuine English word, but seems to have come to us by a Danish channel. Accordingly, an etymology which traces the word back to a Christian term, and which brings it to England from Denmark, would have, at any rate, a *prima facie* probability. Such an etymology is suggested by Prof. Skeat. He says that "curse" is "perhaps originally Scandinavian, and due to a particular use of Swed. *korsa*, Dan. *korse*, to make the sign of the cross, from Swed. and Dan. *kore*, cross." Some time ago I asked an eminent Icelandic scholar his opinion of the connexion of "curse" with "cross"; and he appeared to take to the idea kindly, suggesting that the verb "to curse" with its present meaning might be illustrated by the very common use in Denmark of the word *kors!* as an imprecation, so that probably the original meaning of the Anglo-Saxon *cursian* (also *corsian*) might be "to swear by the cross" or "to ban, drive away, excommunicate by the sign of the cross."

In support of this explanation I may draw attention to the fact that, according to Wedgwood, there was in old Frisian a verb *kriūsken*, to curse, clearly derived from *kriūl*, the cross. I wish, however, I could say that I had been successful in verifying this statement. In the Lindisfarne Gospels I have lately noticed an instance of the use of "curse," which seems to support the view that it may be only another form of "cross." *Mark xv. 17*, et imponunt ei plectentes spineam coronam is thus rendered in the Northumbrian version and on setton him *cursendo* *syrenne* beg. Here *cursian* = to weave, plait, cross.

By the by, in comparing Prof. Skeat's accounts of *curse* and *cross* in his Dictionary, a discrepancy of some importance may be noted. In the article on "cross," p. 797, it is stated that the Icel. *kross* was borrowed quite late from Middle English *cros*—a word which Prof. Skeat thinks we took from Provençal at the time of the first crusade, and which appears in Anglo-French texts about A.D. 1150, and in English about A.D. 1200. In the article on "curse," this Icel. *kross* is presented in a much more primitive light, being alleged to be the original of the Dan. *kors*—the assumed progenitor of the *curs*, a curse, appearing in the Anglo-Saxon Chronicle. It would be surely safer to derive the Dan. *kors*, cross, not from this late Icelandic word *kross*, but straight from the Southern French.

A. L. MAYHEW.

#### ALFRED'S "WORD FOR WORD" TRANSLATION.

Oxford: July 29, 1886.

In his preface to Gregory's *Pastoral Care*, Alfred says of his translation that it is "hwilum worde be worde, hwilum audgit of audgiete"

(Sweet's *Anglo-Saxon Reader*, 2.77). It has, I believe, escaped the notice of commentators that this is almost identical with a passage in Jerome's preface to the Book of Job (Migne, *Patrologia*, xxviii. 10.79): "quasi non et apud Graecos Aquila, Symmachus, et Theodosio, vel verbum e verbo, vel sensum e sensu, vel ex utroque commixtum, et medie temperatum genus translationis expresserint." Jerome clearly indicates in these words his own theory of translation, in which he is followed not only by Alfred, but likewise by Aelfric. The latter has (Preface to *Homilies*, Thorpe, p. 1): "nec ubique transtulimus verbum ex verbo, sed sensum ex sensu"; similarly, in the preface to his *Lives of the Saints* (Skeat, p. 4): "nec potuimus in ista translatione semper verbum ex verbo transferre, sed tamen sensum ex sensu." These passages, taken in conjunction with each other, may assist, even more than the two latter have done, in elucidating Bede's meaning in Bk. IV., chap. xxiii., of the *Ecclesiastical History* (Mayor and Lumby 142\*), and thus contribute to the settlement of the controversy regarding the genuineness of Cædmon's hymn.

ALBERT S. COOK.

#### WHEN DOES THE NIGHTINGALE CEASE SINGING?

Kilburn: Aug. 10, 1886.

Since no one has answered the Countess Martinengo-Cesaresco's letter (ACADEMY, July 31, p. 73) respecting her having heard the nightingale singing in Italy at a later date than that at which the young are usually hatched, may I be allowed to offer an explanation of the fact which she records?

The circumstance has been noticed in all countries. Audubon (Macgillivray's *History of British Birds*, ii., p. 327) mentions his having heard the nightingale's song so late as the first week in August, in France. And in captivity, with proper food and attention, a nightingale has been kept in continual song for one hundred and fourteen successive days (Yarrell's *History of British Birds*, edited by Prof. Newton, i., p. 313). But such occurrences are always considered to be exceptions which prove the rule. When a wild nightingale sings later than the usual date, it is supposed to be an individual which has either lost its mate before the nesting-time, or has failed to find one at all in the struggle for existence—a struggle particularly severe, it may be remarked, when the two sexes first meet in their breeding haunts.

HENRY T. WHARTON.

#### "SOOR DOOK," "DOOGH," AND "WAUR."

Edinburgh: Aug. 8, 1886.

With reference to Mr. Grosart's note in the ACADEMY for July 24 (p. 59), permit me to remark that, though it is generally undesirable to seek for far-fetched etymologies, in the case of "dook" it might be asked if our word "daughter" be the Persian *duktar*, why might not "dook" be also the Persian *dūgh*? They are very probably allied, just as *duhitī* in Sanskrit is connected with *duh*, "to milk out," and *dughda*, "milked." And may not "dug" belong to the same class? We have Spenser's expression—

"From tender *dug* of common nurse."

Curiously, too, the word "dook," which must be an old one, is used, with the same latitude as the Persian *dūgh*, to mean either "sour milk" or "buttermilk."

In the well-known old Scotch song, "Up an' waur them a' Willie," as in every day life, "waur" means not "to war," but is probably allied to "worse" (also in Scotch *waur*); and, as a verb, is used in the sense of "worsen," and relatively to "obtain the advantage of," to "excel."

JAS. BURGESS.

#### SCIENCE.

*Merugud Ulix Maico Leirtis.* The Irish *Odyssey*. Edited, with English Translation, Notes, and Glossary, by Kuno Meyer. (David Nutt.)

PROF. BUGGE'S theory that the poets of the Edda were familiar with certain legends of Greek and Roman gods and heroes refracted through the medium of the shanachies of the Hebrides and Ireland has created some desire for trustworthy specimens of the way in which the ancient Gaelic story-tellers dealt with classical mythology. Dr. Kuno Meyer's new publication—*Merugud Ulix Maico Leirtis*, "Wandering of Ulysses Son of Laertes"—will whet rather than satiate this desire. It contains a critical text (with English translation, notes, and a short glossary) of a Middle-Irish legend of Ulysses, which has nothing in common with the current mediaeval story told by Benoit de Ste. More and Guido de Colonna, and which distorts, in the strangest way, many features of the original saga. Aeolus, for instance, is represented by a "Judge of Righteousness" (*brithem na firinne*), who gives Ulysses, instead of a bag of wind, three pieces of sage advice and a mysterious object called *cilfing*, which, when opened, contains the thrice thirty ounces of gold paid for the aforesaid counsel. Here, as Dr. Meyer has seen, we have a reminiscence of the story told in the *Gesta Romanorum* (ed. Oesterley, p. 431) of the *tres sapientiae*, which a merchant sells to the Emperor Domitian for a thousand florins; and there is a similar Cornish story printed by Lhuyd, with a Welsh translation, in his *Archaeologia Britannica*, Oxford 1707, p. 251. The *μέγα σῆμα* of the *Odyssey*, 23, 188, is represented by a subterranean passage (*uaim elaid*, lit. "cave of escape"), which led from Ulysses's bedchamber to the green outside the town, and which corresponds with the *jarð-hus* of the Icelandic sagas. The incident of Ulysses on his return mistaking his own son for his wife's lover, and being, therefore, about to slay them both, is not unfrequent in mediaeval stories. The recognition by the dog Argos, whom Penelope had kept alive by making her "the pottage of long life" (*brof th]chád aise*), is told in the following original fashion:

"Let the dog be brought in," said Ulysses. And four men got up for her, and brought the dog into the house. And when she heard the sound of Ulysses' voice, she gave a pull at the chain, so that she sent the four men on their backs through the house behind her, and she sprang to the breast of Ulysses, and licked his face and his countenance. When the people of Ulysses saw that, they sprang towards him. What man soever could not reach his skin would kiss his garment with many kisses. And his wife did not go to him."

The lake of water which bursts from the eye of the blinded Cyclops and almost drowns his assailant is also due to the fancy of the Irish sagamen.

Dr. Meyer has formed his text out of the two known copies: one in the Stowe MS. 992, a vellum written in the year 1300; the other in the Book of Ballymote, a huge codex, written at the close of the fourteenth century, of which the Royal Irish Academy promises a photographic facsimile. He has given in footnotes all the important variants of the MSS.; and in this, as in other respects,

his edition deserves high praise. It is, of course, open to some criticism. In his text, l. 296, *Ir tú Uliz* should doubtless be *In tú Uliz*, "art thou Ulysses?"; and, in l. 273, his "*i mugu*" for the *amudha* of the Stowe MS. is an instance of what German students call *Verbalhornung*, the Old-Irish form being *immuda*. In the translation, *tuilled* ("an addition") and *no co findar* ("until I know") are respectively misrendered (p. 19) by "plenty" and "until it is found out." In p. 20, "shepherds with their flocks" should be "herdsman with their herds." In p. 24, "of the eighty ships" should be "of the twenty-four ships" (*na eothri long fíchet*). In p. 29, "cover" should be "bar" (*tinne*). In p. 22 the interesting word *airighthi* is passed over without notice. It occurs in the phrase *tuccad tra airighthi bid ocus lenna dóib* ("so honorific portions of food and of ale were brought to them"); and in a fragment of Breton laws printed by Dr. Petrie in his *Tara*, p. 189, it is said of a certain spit: *rotheighthed airighthi Tighi Midhuarta air*, "the honorific portions [or, as Petrie explains, the shares allotted to different ranks] of Mid-court House used to be warmed upon it." Compare the *Odyssey*, iv. 65, 66:

Ἐσ φάτο, καὶ σφιν γάτα θόδος παρὰ πιον' ἔθηκεν  
ἴππ' ἐν χερσὶν ἐλών, τὰ δέ Φοι γέρα πάρθεον αὐτῷ.

The index of (71) words contains some of general interest; for instance, *éss* "edge" (of a sword) = Lat. *ensis*. The rare word *falc*, here accidentally omitted, occurs in l. 12 in the passage *rocurit i fale mara móir immach doridisi* ("they were again cast forth into the flood of a mighty sea"). Another example spelt *falco*, may be found in the *Fled Dúin nan-Géd*, ed. O'Donovan, p. 68, l. 6. It stands for *falg*, and is cognate with the Ch. Slav. *vlagá*, "moisture," the A.S. *wlæc*, the N.H.G. *wolke*.

Dr. Meyer should print the other specimens of this curious class of literature to be found in the Stowe MS., 992. The tale now published is only one of the "Exploits and Tragical Deaths of Greeks after Troy's Destruction." It comes in the codex next after the tale of Agamemnon's return, or, as it is called, "Parricides of Tantalus' Children" (*Fingala Chlaine Tantail*). It is followed by the *Scél in Minaduir* ("Story of the Minotaur"). "The Wandering of Aeneas" in the Book of Ballymote is also well worth editing. Best of all would be the copy of the *Togail Troi* ("Destruction of Troy") preserved in the Advocates' Library at Edinburgh. But Dr. Meyer should not again attempt to give what is called a "critical text" with a normalised orthography. To normalise implies the existence of a norm; and in the case of the Gaelic tribes of Ireland—that "heap of uncleaning sand"—no one dialect ever became the literary language, no one way of spelling ever became the rule. It is as true now as it was twenty-five years ago, that what Celtic scholars want is accurate *éabdhóireas*, not more or less plausible *diopðóireas*.

WHITLEY STOKES.

#### THE GUPTA ERA.

THE July number of the *Indian Antiquary* contains a paper by Mr. J. F. Fleet, of the Bombay Civil Service, upon that greatly

vexed question of Indian chronology, "The Epoch of the Gupta Era." According to a statement of the Muhammadan chronicler Albiruni, which at present we only know from a French translation, the era of the Guptas—a dynasty at one time paramount throughout all Northern India—dates from the Saka year 241, equivalent to 319 A.D. Albiruni also states that the era of the Guptas dates from their downfall. The matter is further complicated by his mention of a Valabhi era, dating apparently from the same year as the Gupta era. From these data, combined with the ambiguous evidence of inscriptions and coins, the late Mr. Edward Thomas assumed that 319 A.D. was the last year of the Gupta era. This conclusion, though generally accepted, was always vehemently contested by the late Dr. James Ferguson, who maintained on the other hand that 319 A.D. was the first year of the Gupta era.

Mr. Fleet now publishes the facsimile of a Sanskrit inscription recently found by him at Mandasor, in Central India, which, he contends, confirms decisively the view of Dr. Ferguson. This inscription gives a double date. First it mentions the name of Kumaragupta, who can be no other than the monarch of the Gupta dynasty, known by inscriptions and coins to have reigned between 96 and 130 of the Gupta era. It then mentions, as a contemporary date for Kumaragupta, the year 493 "from the tribal constitution of the Malavas." This era of the Malavas is only known from one or two other inscriptions; and it has been conjectured by General Cunningham to be identical with the famous era of Vikramaditya of Ujain—viz., 57 B.C. Adopting this conjecture, it is only necessary to subtract 57 from 493, leaving 436, in order to get the date A.D. for Kumaragupta. It will be seen that this date (436 A.D.) falls well within that given above for the duration of Kumaragupta's reign according to the Gupta era, assuming that 319 A.D. was the first, and not the last, year of that era. For his reign would have lasted from 319+96=415 A.D. to 319+130=449 A.D.

Mr. Fleet's conclusions may now be given in his own words:

"My new Mandasor inscription, therefore, proves (1) that Albiruni's statement, that the Gupta era began within a year or two on either side of 319-20 A.D., is certainly correct; (2) that the rest of his statement, that this was the epoch of the extermination of the Guptas, and not of their rise to power, is as certainly wrong; and (3) that, under another name, connecting it with the Malava clan, the Vikrama era did undoubtedly exist anterior to 544 A.D., which was held by Dr. Ferguson to be the year in which it was invented."

Mr. Fleet goes on to refer to an inscription found by Mr. Cecil Bendall in Nepal as corroborating his conclusion. This inscription likewise gives a double date. It mentions the name of King Amsuvarman, whom we know from the Chinese pilgrim, Hwien Tsiang, to have reigned *circ. 637 A.D.*; it also gives as its own date 318, without any specification of the era. Mr. Fleet argues that the era must be the Gupta era, dating from 319 A.D.; for 319+318 gives 637 A.D., which is precisely the date required. This inscription from Nepal has been published by Mr. Bendall in the *Indian Antiquary* for 1885 (vol. xiv., p. 97), and also in his *Journey in Nepal and Northern India* (Cambridge, 1886, p. 72).

#### OBITUARY.

WE regret to announce the death of Mr. Gerrard Kinahan, a young man of much promise, well known in geological and mining circles. Less than a year ago Mr. Kinahan accepted a scientific appointment under the National African Trading Company; and, according to

news just received, he was killed on May 23, in a fray with the Meshti tribe at Auyappa. The deceased was the son of Mr. G. H. Kinahan, of the Geological Survey of Ireland, and had already made numerous contributions to scientific literature.

#### SCIENCE NOTES.

A HANDBOOK of the *Food-grains of India* has been prepared by Prof. A. H. Church. Much of the material incorporated in it was accumulated by Dr. Forbes Watson, whose papers were placed by the India Office in Prof. Church's hands. The volume includes chemical analyses (many of them new) of the cereals and pulses of India; and it is intended to help in the construction of rational Indian dietaries, as well as to illustrate such collections of Indian foods as are exhibited in the museums of Bethnal Green and Kew. It will be published immediately for the Science and Art Department by Messrs. Chapman and Hall.

THE lectures delivered at Oxford last term by Prof. Sylvester on his "New Theory of Reciprocants" will appear in the coming numbers of the *American Journal of Mathematics*. The lectures are presented in quite simple style, and will be exceedingly interesting to all students of the modern algebra, or, more accurately, of the theory of invariants. The first eight or nine lectures will appear in the forthcoming number of the *Journal*, Vol. viii., No. 3.

THE last issue (No. 17), of the *Bibliographical Contributions*, published by the library of Harvard University, consists of an index to the maps in the publications of the Royal Geographical Society from 1830 to 1883. It contains 992 numbers, classified according to countries, together with another list of personal names. It is compiled by Mr. Richard Bliss, of the Redwood Library, Newport, Rhode Island.

A REPRINT of Prof. Otis Mason's "Account of the Progress of Anthropology in the Year 1885," extracted from the Annual Smithsonian Report, has just reached us from Washington. At the National Museum Prof. Mason has charge of the department of Ethnology and Aboriginal Technology; while Archaeology falls to the care of Dr. Rau, and the subject of "Arts and Industries" to Mr. Brown Goode, assisted by a staff of experts. Among the events of the year is noted the organisation of the Women's Anthropological Society, under Mrs. Tilly Stevenson as president, and Miss Sarah Scull as corresponding secretary. Its main object is to conduct those investigations to which the avenues are specially open to women.

THE more important papers in the August number of the *Journal of the Anthropological Institute* are by Mr. A. W. Howitt, of Gippsland, and Capt. Conder, of Chatham. The former enters into a minute description of the Medicine Man among the aborigines in Australia, and discusses the origin and extent of their assumed powers; while the latter describes the present condition of the natives of Bechuanaland. The *Journal* also contains a report of an important discussion on the methods of measuring skulls, initiated by Dr. Garsar, which are of international interest, inasmuch as they seem likely to effect a reconciliation between the conflicting methods of French, German, and English anthropologists.

A FEW days ago the foundation stone of an enlarged meteorological observatory was laid upon the Sentis. The new building will stand only four metres below the highest "Spitze," and is to be completed and at work in 1888.

## PHILOLOGY NOTES.

AMONG those upon whom the honorary degree of Ph.D. was conferred by the University of Heidelberg, on the occasion of its quincentenary, was Mr. Henry Sweet, whom all the papers have described as "Prof. Sweet, of London."

A NEW edition of the *Cyropaedia* of Xenophon, with introduction and notes, critical and explanatory, by the Rev. Dr. H. A. Holden, is about to be published by the Syndics of the Cambridge University Press, to form one of the "Pitt Press Series." The two first books will be ready in October.

AT a recent meeting of the Académie des Inscriptions, M. Schlumberger exhibited rubbings of a mysterious inscription which was found a little while ago at Ak Hissar, the site of the ancient Thyatira, in Lydia. The inscription is engraved on three sides of a stone, which now forms the base for a wood pillar in a caravansarai; on the fourth side the legs of a human being may be distinguished. The characters of the inscription bear no resemblance to those classed as Hittite. Some of them rather seem to be a bad copy of Egyptian hieroglyphs.

A PHONETIC introduction to spoken French has just been published by the Brothers Henniger, of Heilbronn, under the title of *Phrases de tous les Jours*, by Felix Franke. The gifted author, whose untimely death is a great loss to science, here gives an admirably chosen series of colloquial sentences, arranged somewhat as in Mr. Sweet's *Elementarbuch des gesprochenen Englisch*, with an accurate phonetic notation opposite. The second part consists of a German translation, with notes on grammatical and lexicographical difficulties, and on French life and manners. The book is indispensable to all students of French, whether beginners or more advanced.

WE have also to welcome the almost simultaneous appearance of *Le Français parlé*; *Morceaux choisis à l'usage des Etrangers, avec la Pronunciation figurée*, par Paul Passy. (Published by the same firm.) The title of this little work is somewhat misleading, for it consists of specimens of literary, not colloquial, French (including one from Voltaire), with a phonetic transcription opposite. It is, however, none the less welcome, serving, indeed, as a most valuable supplement to Franke's book, with the great advantage of being the work of a native Frenchman. The author is professor of living languages at the Ecole Normale des Instituteurs de la Seine, and also president of the Association Phonétique.

## MEETING OF SOCIETIES.

ROYAL BOTANIC SOCIETY.—(Anniversary Meeting, Tuesday, August 10.)

J. P. GASSIOT, Esq., V.-P., in the Chair.—The receipts for the year, from all sources, have been £6,038 18s., or some £400 less than last year. During the season there have been held six exhibitions of plants, flowers, fruit, and floral decorations, &c., for prizes. Among the more purely scientific objects of the society may be mentioned the facilities it affords to students of botany, artists, and those engaged in commercial pursuits connected with the vegetable kingdom. To these free admissions are issued, and specimens of plants, &c., from the gardens and greenhouses given. That these privileges are highly esteemed may be gathered from the fact that 730 orders of admission from one to three months having been granted, and over 24,000 specimens supplied to students, medical schools, the examining bodies of the metropolis, and others, during the year. Another feature in the society's work is the meteorological station established fifteen years ago. This has been enlarged by the addition of sunshine recording instruments, and a new vane tower has been constructed for their accommodation.

## WILTSHIRE ARCHAEOLOGICAL SOCIETY.—(Annual Meeting, Tuesday, August 10.)

PROF. STORY-MASKELYNE, in the Chair.—The present condition of Stonehenge was discussed at some length. The Rev. A. C. Smith, one of the secretaries, read a special report presented by a deputation appointed by the society to inspect this great national monument, which is undergoing daily injury at the hands of the vast number of people who visit it and picnic within its precincts. The report gave details of the injuries sustained by the seventy or eighty stones of which Stonehenge consists, the burrows of rabbits forming an important factor in the mischief. The deputation recommended the formation of a sunk fence, so as to exclude all carriages from the precincts, and the appointment of a caretaker, who should admit no one inside the enclosure except under proper regulations. They also recommended that such of the stones as were unsafe should be pushed back to their original position and secured there, and that the great trilithon which fell in 1797, the former position of which is accurately known, should be replaced on its old site.—Prof. Maskelyne cordially supported the proposals. Although considering that a light iron fence was more effective, he regarded the matter as of paramount importance.—In the course of the discussion it was deemed inexpedient to approach the owner, Sir Edmund Antrobus, whose expressed opinion was understood to be that he was doing all that was necessary for the preservation of Stonehenge.—Canon Jackson supported the proposal to replace those stones, the former positions of which were known.—On the motion of Prof. Maskelyne it was unanimously resolved to invite the co-operation of the national antiquarian and scientific societies in carrying out some measures for the preservation of Stonehenge.

## FINE ART.

SCOTLAND IN PAGAN TIMES: THE BRONZE AND STONE AGES. The Rhind Lectures in Archaeology for 1882. By Joseph Anderson. (Edinburgh: David Douglas.)

In this fourth series of lectures Dr. Anderson completes his survey of the materials for the study of the early historic and the prehistoric archaeology of Scotland. His former volumes treated first of the remains of the early Christian period and then of those of the Pagan iron age, and in pursuance of the same method he has now traced the story of culture in Scotland backwards through the two earlier epochs. This inversion of the historical order is abundantly justified by the circumstances of the case. The monuments of the latest prehistoric age require for their illustration every ray of light which can be thrown upon them by comparison with those relics of early historic times with which they present points of contact; and every conclusion which can be solidly established with regard to one prehistoric epoch is a new point of vantage for attacking the more difficult problems of the age immediately preceding it. The order which is most profitable in original investigation is in this instance also the fittest to be followed in the exposition of results. Even under the most skilful guidance, the facts relating to the remoter epochs can be apprehended in their full significance only by students who possess some knowledge of those later periods with regard to which the existing evidence is more copious and more easily understood.

Dr. Anderson's characteristic caution and sobriety of judgment are perhaps even more conspicuously evident in the present volume than in its predecessors. There are few compositions written for oral delivery which are so absolutely unrhetorical as these lectures,

although their subject, as many well-known examples prove, is by no means without its temptations to rhetorical display. The author explains his facts with unfailing clearness, but never attempts to excite interest by the discussion of mere hypotheses. All questions which cannot be answered with something like demonstrative certainty are passed over in silence. Dr. Anderson has, for example, nothing whatever to say respecting the absolute chronology of archaeological epochs, or about the ethnical affinities of the people who introduced into Britain the use of bronze, or those of their neolithic predecessors. The aim of these lectures is not to maintain or illustrate any theories, but to direct the student in the acquisition of a clear and accurate knowledge of the observed facts. The work may accordingly be said to have somewhat the character of a descriptive catalogue of a carefully selected museum, containing typical specimens of the remains of the several archaeological periods. The value of the text is largely enhanced by the abundance of admirably executed engravings by which it is accompanied.

Where Dr. Anderson does venture to draw any general inference, he speaks with the confidence which is justified by his profound acquaintance with the data, and which carries all the more weight on account of his studied avoidance of everything that is merely conjectural. It is satisfactory to find that so cautious and highly skilled an archaeologist is still able to accept unreservedly the conclusion formulated ten years ago by Canon Greenwell, that the "horned cairns" found in many parts of Great Britain, and most typically represented in Caithness and in Gloucestershire, are the work of one people, and belong to the age before the introduction of metal. The round type of chambered cairn, the internal structure of which, in the Caithness examples, is so strikingly similar to that of the "long barrows," Dr. Anderson considers to be also of the stone age, but probably of its later portion, inasmuch as it seems to have been in some respects imitated by the sepulchral monuments of the bronze period. The order of succession in the modes of commemorating the dead is regarded by Dr. Anderson as being somewhat as follows: (1) The chambered cairn of rectilinear outline; (2) the circular cairn of similar structure; (3) the circular mound without chambers; (4) the mound surrounded by a circle of stones; (5) the stone circle alone; and (6) stones arranged in other than circular forms: the four last classes belonging to the bronze period. It is obvious that this is the most probable order on the assumption that the various types of our prehistoric sepulchral memorials are parts of a continuous development; but in our present ignorance of the relations between the users of bronze and the people of the stone age it can scarcely be looked upon as more than a provisional hypothesis.

The remains of the periods which form the subject of this volume have a good deal of intrinsic interest. Dr. Anderson repeats more than once his emphatic protest against the notion that the people of the bronze or the stone age were "savages." It would, indeed, be difficult for any one to make such an assertion after examining the beautiful and

elaborate metal-work represented in many of Dr. Anderson's engravings of the relics of the bronze age (which, by the way, may be said to have been also the age of gold, as the iron age was also the age of silver). With regard to the bronze shields, the author ventures to affirm that nothing finer than their workmanship was ever produced by the hammer; and the castings are in their kind equally perfect. The stone implements and weapons are certainly not the production of a race scantily endowed with intellect. Even the ruder forms of them, as Dr. Anderson shows, are admirably adapted to their purpose, and the processes by which they were made remain to a great extent a mystery. The more elaborate forms exhibit not only great skill in their fabrication, but also very considerable artistic taste. A very remarkable instance is the stone hammer figured at p. 322 (found in Wales, but referred to in connexion with a Scotch example of similar character), the surface of which is worked into a sort of network pattern, consisting of over two hundred lozenge-shaped spaces, "each hollowed out to a uniform depth in the centre, and rising towards the edges so regularly as to preserve the lines of direction of the ridges with perfect accuracy and precision." Dr. Anderson adds that the stone is so hard that steel will not scratch it, and yet the finish of all the details and the polish of their surface are perfect. More astonishing still than the tools and weapons are the chambered cairns of the stone age, which by the elaborate symmetry of their plans and their excellent masonry show that they must have been produced by large bodies of skilled labourers working under highly intelligent direction. This is a mark of a state of society far removed from savagery; and its significance is greatly increased by the fact that the sepulchral monuments of this period throughout the whole island, notwithstanding diversities due to local conditions, give evidence of an intentional adherence to one definite and very peculiar architectural type. When Dr. Anderson speaks of "culture" and "civilisation" in connexion with the people of this long-distant age, his language may perhaps be open to objection, but it expresses a truth for which it does not seem easy to find more appropriate words.

HENRY BRADLEY.

#### THE ARTISTS' GRIEVANCE.

A COMMUNICATION which its authors—Mr. Holman Hunt, M<sup>r</sup>. Walter Crane, and Mr. George Clausen—thought important enough to send to more than one of the daily papers of Saturday, dwelt specially on the grievances which outsiders suffer at the hands of the Royal Academy, and made an impracticable proposal.

Stung by the fact that the Royal Academy has, for the time being, rejected such reforms as have been brought before it, they take occasion, not only to remind the public that the Royal Academy is, after all, a private body and not a national institution, but to suggest that a national institution is what is wanted in the interest of art; and that there should be immediately established an exhibition, admission to which shall be obtained at the hands, not of an academy or a council, but of the whole body of practising artists. It has been truly pointed out that the whole body of artists—most of whom know very little about

real art—might quite possibly elect a jury which would choose pictures with less of skill than any council nominated by the Royal Academy. Here is one objection to a scheme in many ways impracticable. But another objection is that as there are not half-a-dozen really eminent painters in England at present outside the Academy ranks, the jury, if it were a good one, unless it consisted of critics, would consist chiefly of painters who belong to the Academy. But painters do not often understand critics, and would not be likely to choose them; and again, eminent painters in the Royal Academy would not serve an institution organised in opposition to that to which they already belong. Furthermore, if any such institution were started it would collapse long before it could become a serious rival of a body possessing the prestige and popularity yet retained by the Royal Academy. That is not at all the solution of the difficulty which Mr. Hunt, Mr. Crane, and Mr. Clausen incite. It is not the remedy for a grievance of which just complaint is now made. The truth is, whatever be its temporary objections to proposed reform, the Royal Academy will have in a measure to reform itself. Like other great private or semi-private bodies, on whom a curious prominence has somehow lighted, it will have to recognise its responsibilities. Not in the foundation of any new institution, but in the more or less voluntary curtailment of the privileges of members of our present Academy will be found the means of doing justice to that artistic production which at present finds itself without scope or place.

FREDERICK WEDMORE.

#### M. MASPERO'S LAST REPORT.

AT a recent meeting of the Académie des Inscriptions M. Maspero gave an account of the archaeological work done in Egypt since last summer.

For some years past the authorities of the Bulak Museum, instead of reserving a monopoly of excavation, have permitted the people to dig on their own account, subject to the condition that all objects found should be divided equally between the finders and the museum. This plan has produced excellent results, and in particular a respect for antiquities among the natives themselves. In place of plundering the finds which they may happen to light upon, they now prefer to leave them intact for the authorities, feeling confident that the authorities know how to turn them to the best use, and that they will themselves gain in the division.

It was thus that M. Maspero was enabled to find untouched, and to explore at leisure, the Theban tomb of the XXth Dynasty at Gurnet-Murai, referred to in the ACADEMY of last week. It is the tomb of an official of the cemetery, dating from the early years of the reign of Rameses IV. It contained the bodies of this personage, of his wife, of his children, and of his servants, together with a very complete set of funeral furniture—the measuring implements of the deceased (an Egyptian cubit, some levels, and a square); two funeral sledges (a sort of chariot of state, on which the body of the dead was transported at a certain period of the funeral ceremony); chests filled with food, pottery of various kinds, and finally the ostrakon inscribed with "The Story of Saneha," which was described in the ACADEMY of last week. To what was then said, we may add that the date of the death of Amenemhat I. was "the year XXX., the seventh day, the second month of Sha-t."

North of Akhmim a place has been found which must have been a meeting place for hunters from the earliest ages of Egyptian history. Hunters of all races—Egyptian, Phoenician, Greek, Roman, Arab—have left

inscriptions commemorating their presence here. A single large rock contains a collection of ten or twelve thousand *graffiti*, of every period from the VIIth Dynasty down to the present time.

The clearances at Luxor are being continued. The great difficulty is to effect the expropriation of the buildings that encumber the site of the temple. M. Maspero had been able to overcome at last the resistance offered to the orders for expropriation by the consular agents of several countries. But he had not succeeded in effecting the removal of a mosque, the joint property of a family numbering between two and three hundred persons, each of whom claims a separate indemnity. This task is left for M. Grébaut to bring to a conclusion.

Another undertaking has been begun, which ought to yield results of special interest. This is the removal of the sand from round the Sphinx. The Sphinx occupies a position where the encroachment of the desert is most conspicuous. At the present day, nothing is to be seen of the animal except its head and its neck; but the old Egyptian monuments on which it is figured show not only the entire body down to the paws, but also a large square plinth beneath, covered with ornaments. Since the time of the Greeks, perhaps even since the reign of Thothmes IV., this plinth has disappeared beneath the sand, and its very existence had been forgotten. It is generally supposed that the Sphinx is hewn out of a large isolated rock, which overlooked the plain. But M. Maspero's researches suggest that it is a work yet more stupendous. He has proved that the Sphinx occupies the centre of an amphitheatre, forming a kind of rocky basin, the upper rim of which is about on a level with the head of the animal. The walls of this amphitheatre, whenever visible, are cut by the hand of man. It seems probable, therefore, that in the beginning there was a uniform surface of rock, in which an artificial valley has been excavated, so as to leave in the middle a block out of which the Sphinx was finally hewn. The excavations now being carried on will doubtless verify the existence of the plinth shown on the old paintings, and also furnish evidence, by the ornamentation of the plinth, of the true age of the monument. M. Maspero is inclined to assign to it a very great antiquity—possibly higher than the early dynasties, i.e., than the first period of Egyptian history. As the result of last winter's work, the sand round the Sphinx has already been lowered by about 30 mètres.

Finally, M. Maspero added an incident of a peculiarly horrible character to the story of the unwrapping of the royal mummies of Deir-el-Bahari, which has already been told in the ACADEMY. Among them was found the body of a young man between twenty-five and thirty years of age, bearing neither name nor inscription of any kind, which is by itself an extraordinary circumstance. Instead of having been embalmed in the usual way, the body had merely been dried by some skilful process, without removing any of the internal organs, and had been covered with a thick layer of some mixture at once fatty and caustic. Above all, the attitude of the corpse, its bent legs, its feet turned against each other, its clenched hands, the expression of its face—all combined to indicate that the unknown person had died in extreme agony. At first, M. Maspero was tempted to suspect that he had come across a case of the embalming of a living man—a form of murder which it is not difficult to reconcile with Egyptian usage. Medical men, however, who had been consulted, were disposed rather to recognise the symptoms of poisoning. In any case, we are brought face to face with a palace tragedy, for a body found among the royal mummies of Deir-el-Bahari can hardly be other than that of a princely personage.

## NOTES ON ART AND ARCHAEOLOGY.

THE third Memoir of the Egypt Exploration Fund is now ready for issue to subscribers. It consists of *Naukratis*, Part I., describing the excavations of the winter of 1884-85, which were conducted by Mr. W. M. Flinders Petrie and Mr. F. Ll. Griffith. It is written by Mr. Petrie, with chapter on "The Painted Pottery," contributed by Mr. Cecil Smith, of the British Museum; on "The Inscriptions," by Mr. Ernest Gardner, of Cambridge; and on "The Coins," by Mr. Barclay V. Head, also of the British Museum. Mr. Petrie has himself added special chapters on the weights and measurements, and on the *Geographia* of Ptolemy. There are altogether some forty-four plates, some autotypes, some lithographs, of which not the least important are those reproducing the inscriptions.

*Modern Methods of Illustrating Books* is the title of the new volume of Mr. Elliot Stock's "Book Lover's Library." It is written by Mr. H. Trueman Wood, the secretary of the Society of Arts, and will be issued very shortly.

THE principal coloured plate to be issued with the forthcoming number of *Yule Tide* will be "Three Little Kittens," from the original picture by Mr. Joseph Clark, exhibited in the Royal Academy. *Yule Tide* will in future be published by Messrs. Cassell & Company.

THE August number of the *Greyfriar*—the illustrated magazine published at Charterhouse towards the close of each term—contains an excellent autotype of "The Founder's Tomb," from a drawing by Mr. Struan Robertson; and a pretty series of sketches taken on Puttenham Common, near Godalming.

THE director of the Academy of Fine Arts at Paris has invited all those artists whose works have been purchased by the state to present to the Luxembourg their original drawings from the same. It is proposed to devote a special gallery to these drawings.

THROUGH the energy of the Grand Duke Wladimir, the president of the St. Petersburgh Academy of Arts, a Russian academy has been founded in Rome, to the headship of which the painter Bogolabof has been nominated. The Villa Patrizi has been selected as the seat of the Russian academy, which will be conducted upon the model of the French academy in the Villa Medici.

AT a recent meeting of the Société Nationale des Antiquaires de France, M. Bruyerre, assistant inspector of historical monuments, called attention to the antiquities on the Puy-de-Dôme. On the top of the mountain, 1460 mètres above the sea, are still to be seen the remains of a temple of Mercury, which inscriptions prove to have been built in the first century, A.D. Above the temple was a knoll covered with masonry, upon which stood a colossal statue of Mercury, the favourite deity of the Gauls. M. Bruyerre explained the results of the excavations that have been conducted since 1873, and exhibited a series of plans and drawings showing the grandeur of the original design. He implored the society to take measures to prevent the deterioration of the existing remains which is impending.

## THE STAGE.

## STAGE NOTES.

THE forest scenes of "As You Like It" were performed in the grounds of the Holly Trees, Colchester, on August 5, the cast being almost identical with that at Charlton. The part of Rosalind, however, was taken by Miss Leighton, of the Lyceum, who played it with much vivacity. Miss Belmore's Audrey and Mr. Ambient's Corin were extremely clever imper-

sonations. Mr. Ben Greet, of the Haymarket, under whose superintendence the scenes were produced, was, as usual, excellent as Touchstone.

## MUSIC.

## MUSICAL PUBLICATIONS.

*Voices of the Sea.* Suite for Pianoforte in two Books. (London Music Publishing Co.) The six movements are in waltz rhythm. In the suites of the old masters use was made of dance forms; but the stately Allemande in common, the Courante, Sarabande in triple, and the Gigue in duple, not to speak of other changes, produced pleasing variety. Mr. Cobb's pieces are, however, in different keys, and possibly they are not all intended to follow one another as parts of one whole. They are very pleasing, and show skill and fancy. The composer does not, however, always write comfortably for the player. The large stretches and awkward passages occasionally to be met with match badly with the general simplicity of the music. Each piece bears a poetical inscription. The composer, like Schumann, probably added text to music, and not *vice versa*.

FROM the same firm and by the same composer, we have "All the World is bright," a song in two settings; No. 1 as Polonaise, No. 2 as Schottische. The music of both is light and graceful, but we prefer the first. Also a Communion Service in C, written in simple fashion, so as to encourage congregations to take same share in musical rendering of the highest office of the Church.

*Schumann's Works for the Pianoforte.* Edited by Karl Klindworth. (Stanley Lucas.) All pianoforte players are indebted to Herr Klindworth for the great help which he has given to them in his edition of Chopin's works; and they will, without doubt, be equally grateful to him for trying to make the rough places of Schumann plain. Some of the fingering, though excellent, would require slight alteration for small hands. This could easily be done by any competent teacher. Herr Klindworth has followed the example of Dr. Bülow in his edition of Beethoven's sonatas, and written some passages so as to make them clearer to the eye yet without any alteration of notes. The value of the notes, however, at the end of "Abends" has been slightly changed to show the melody. We prefer the original form with marks of emphasis over certain notes. Neither can we approve of the change in Blumenstück No. 3. Schumann by his mode of writing indicated a special mode of playing and fingering this number, which is lost in the present arrangement of notes. The merits of Herr Klindworth's edition will, however, probably outweigh these small defects. We can only notice the editor's work from three or four numbers sent to us for review.

*Schottische und Irische Tänze.* Pianoforte Duets. By Algernon Ashton. (Berlin: Simrock.) We cannot say whether or no the themes on which these dances are built are portions of original Scotch and Irish dances; in all probability they are. It is not always easy in national music to distinguish the particular nationality. Here, however, we recognise the Scotch by the snap, if by nothing else, and the Irish by a general tone of mournfulness. These duets are an agreeable mixture of the antique and the modern. Side by side with old-fashioned phrases and closes we have harmonies and modulations which savour of Schumann and Brahms. The workmanship is decidedly clever, and the pieces, well written for the instrument, are effective. The first book is dedicated to Dvorák, the second to Dr. Stanford.

*Organist's Quarterly Journal.* Parts 70 and 71. (Novello.) Part 70 commences with a rather spirited March by C. T. Speer; but the harmony and counterpoint are not strong. An Andante by W. G. Alcock is smooth and flowing, but very Mendelssohnian. A Fantasia by Dr. Bennett shows a practised hand, and is, besides, varied and effective. The Romanza by J. Katterfeldt is a short, neat little movement. The Andante which opens Part 71 has some pleasing phrases, but is too rambling. The name of Sir F. A. Gore Ouseley is sufficient to recommend the *Praeludium et Fuga* as a scholarly piece of writing. The *Prelude* is exceedingly elegant, and the *Fugue* not, as are many fugues, dry. We do not particularly care for the *Pastorale* by C. A. Fischer, or the *Marche Héroïque* by P. Jackman. J. S. SHEDLOCK.

## MUSIC NOTES.

MESSRS. NOVELLO & CO. will shortly issue octavo editions of the following new works, which are to be produced at the Leeds Musical Festival: Dvorák's oratorio "St. Ludmila"; "The Golden Legend," by Sir Arthur Sullivan; "The Story of Sayid," by Mr. Mackenzie; and Dr. Villiers Stanford's choral work "The Revenge."

THEY will also publish, for the Gloucester Festival, Mr. C. H. Lloyd's cantata, "Andromeda," and Mr. W. S. Rockstro's oratorio, "The Good Shepherd"; and for the festival at Wolverhampton, Mr. F. Corder's cantata, "The Bridal of Triermain."

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